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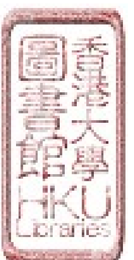
A Study of Yogācāra Theory of the Ten Causes

by

Chan Ngan Che

A dissertation submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy
At The University of Hong Kong

November 2007



Abstract of the thesis entitled

A Study of Yogācāra Theory of the Ten Causes

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The theory of dependent co-origination is a fundamental doctrine of Buddhism. In the period of *Nikāya* Buddhism, ten conditions and thirty three causes mentioned in the *Śāriputra-Abhidharma-śāstra* and *Sarvāstivāda's* theory of six causes represent the most sophisticated views of causality and may probable be the origins of the *Yogācāra*'s doctrine of ten causes.

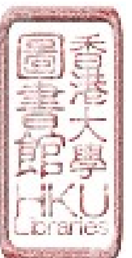
The framework of ten causes is expounded in *Yogācārya-bhūmi-śāstra* (YBŚ). In addition to the ten causes theory, we also come across six causes, ten kinds or twenty kinds of cause from other treatises of this school. *Asaṅga* modifies the ten causes theory to twenty kinds of causes. The motive of *Asaṅga* is to establish a true cause for the theory of causality. Moreover, *Asaṅga* introduces an innovative way to understand the six causes of *Sarvāstivāda* from seven aspects. Although *Asaṅga* criticizes *Sarvāstivāda*'s six causes, he cannot deny the necessity of co-existent cause for upholding the mere-consciousness doctrine. It is worth the effort to inquire into the transitional stages on the thought of *Asaṅga*.

The scope of this dissertation will limit to the early stage of *Yogācāra* School, with special emphasis on *Asaṅga's* treatises. It is an attempt to trace the origin, definition and significance of YBŚ's ten causes theory.

This thesis is divided into nine chapters.

Chapter one gives an account of issues to be discussed and the methodological approach.

Chapter two and chapter three trace the possible origins of *Yogācāra's* theory of



causation.

Chapter four provides an overview of the *Sautrāntika* and *Mādhyamika* doctrines that have impacts on *Yogācāra* doctrine of causation.

Chapter five deals with the major doctrines of *Yogācāra* School. Its ground for a true cause is explored so as to understand the significance of the ten causes theory. The six causes established in *Laṅkāvatāra sūtra* and the four conditions from the perspective of mere-consciousness will be distinguished with *Sarvāstivāda's six causes.*

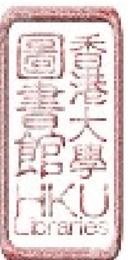
Chapter six is an exposition of *Yogācāra*'s ten causes theory in accordance with the Chinese and Sanskrit texts of YBŚ. The definitions of ten causes appeared in various texts will be compared and translated in English to assure the correct comprehension of the ten causes.

Chapter seven distinguishes three types of ten causes, i.e. the worldly ten causes, defiled and non-defiled ten causes in relation with the twelve links of dependent origination.

Chapter eight demonstrates *Asaṅga*'s discrimination of the ten causes from various aspects. *Asaṅga's* criticism of the *Sarvāstivāda* scheme of the six causes in preference to that of the ten causes will be highlighted.

Chapter nine is the conclusion summarizing the significance of ten causes theory.

This dissertation is an original work dealing with various causal theories of the Buddhist schools. The reciprocal relations and influences of these theories are examined. All these contribute to the understanding of the *Yogācāra* theories of causality.



Declaration

I declare that this thesis represents my own work, except where due acknowledgement is made, and that it has not been previously included in a thesis, dissertation or report submitted to this University or to any other institution for a degree, diploma or other qualification.

Signed ____________________

Chan Ngan Che

Acknowledgements

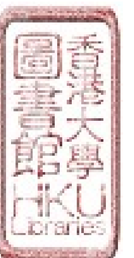
I would like to express my gratitude to my supervisor, professor Jing Yin who has guided me through the whole writing process with great patience and provided helpful advices necessary to complete my dissertation.

I am grateful to the committee members of my dissertation, namely, Professor Dhammajoti, Guang Xing and Yao Zhihua, for their comments and valuable suggestions to improve the style of my dissertation.

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I would like to thank Professor Chad Handsen for sharing his ideas and insight with me for further intellectual development.

My thanks are also due to my friends, namely, Ven. Hoi Cheun, Susanna Yeung and Liza Cheung for their constant encouragement and support for my study.



List of Abbreviations

AKB : Abhidharmakośabhāṣya of Vasubandhu, 阿毗達磨俱舍論 (T1558) Chinese tr. by Xuan Zang

Asm : Mahāyānābhidharma-samuccaya of Asaṅga. 大乘阿毗達磨集論 Chinese tr.Xuan Zang (T1605)

Asmv : Mahāyānābhidharma-samuccaya-vyākhyā of Buddhasiṃha , compiled by Sthiramati. 大乘阿毗達磨雜集論, 師子覺, Chinese tr.Xuan Zang (T1606)

Ascht: *Abhidharma Samuccaya, The Compendium of Higher Teaching (Philosophy)*, English tr. by Sara-Boin Webb.

BCYBŚ : Brief Compilation of Yogācārya-bhūmi-śāstra 瑜伽師地論略纂, Kuiji 窺基 (T 1829)

BBŚ : Bodhisattvabhūmi-sūtra 菩薩地持經 (T1581). Chinese tr. by Dharmakṣema 曇無讖

CWSL: Ch'eng Wei-Shih Lun, The Doctrine of Mere-Consciousness. Tr. by Wei Tat.

EPBŚ : Ethical Precepts of Bodhisattva Sūtra 菩薩善戒經 (T1582). Chinese tr. by Guṇavarman (求那跋摩)

JPŚ : Jñānaprasthāna-śāstra 阿毗達磨發智論 (T1544).

LS: Laṅkāvatāra sūtra 大乘入楞伽經 (T672). Chinese tr.by Śiksānanda 實叉難陀

MB: *Madhyānta-vibhanga-śāstra* 辯中邊論 (T1600) Xuan Zang

MMK : Mūlamadhyamakakārikā of Nāgārjuna 中論 (T1564) 龍樹

MPPS : Mahāprajñāpāramitā-śāstra 大智度論 (T1509)

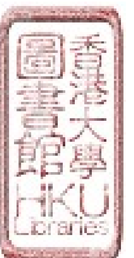
MSS: Mahāyāna-saṃgraha-śāstra 攝大乘論 (T1594)

MB: Madhyantavibhanga 辯中邊論 (T 1600)

MVŚ: Abidharma-mahā-vibhāṣa-śāstra 阿毗達磨大毗婆沙論 (T1545)

Ny : Abhidharma-nyāyānusārā 阿毗達磨順正理論 (T 1562)

PP : Paṭṭhāna-ppakaraṇa 發趣論



PS: Prajñāpāramitā-sūtra

PSŚ: Prakaranāryavāca-śāstra (Acclamation of the Scriptural Teaching) of Asaṅga 顯揚聖教論 (T1602)

RYBŚ : Records for Yogācārya-bhūmi-śāstra 瑜伽論記, (Tun Lun, 遁倫) (T1828)

SA: Sarvāstivāda Abhidharma , KL Dhammajoti (法光法師)

SBC：Samaya-bhedoparacana cakra (Treatise of the Wheel of the Different Divisions of the Tenets, 異部宗輪論 (T2031)

SĀg : Saṃyuktāgama 雜阿含經 (T99)

ŚAŚ : Śāriputra-Abhidharma-śāstra 舍利弗阿毘曇論 (T1548)

SJ: Cheng wei shi lun shu ji 成唯識論述記, Kuiji 窺基 (T1830)

SL: Laṇkāvatāra Sūtra 楞伽經

SMD: The Summation of Mahāyāna Doctrines 大乘義章 (T1851) Wei Yuan 慧遠

SRYBŚ : The Search Records of Yogācārya-bhūmi-śāstra 披尋記, Han Chin Jing, 韓清淨

SŚĀS : A Study of the Śāstra and Ācāryas of the Sarvāstivāda and Other Schools

說一切有部為主論書與論師之研究, Yin Shun (印順法師)

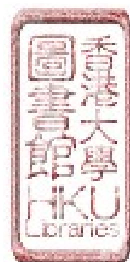
T : Taishō Shinshū Daizōkyō 大正新修大藏經, ed. J. Takakusu, 1924-1932

TVMS: Triṃśikā-vijñapti-mātratāsiddhi (, Thirty Verses on Consciousness-only 《唯識三十論》(T1586)

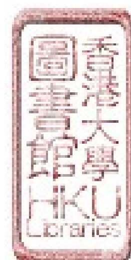
TSMD: The Syncretism of Mahāyāna Doctrines, 大乘法苑義林章, (T1861) Kuiji

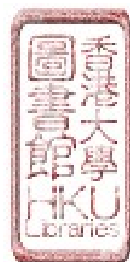
VMS: Vijñāptimātratā-siddhi 成唯識論 (T1585)

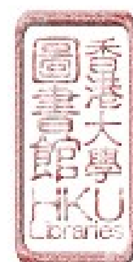
YBŚ : Yogācārya bhūmi śāstra 瑜伽師地論 (T1579)



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A Study of Yogācāra Theory of the Ten Causes

Chapter One

Introduction

1.1 Background of the Proposition

From the historical perspective on various stages of Buddhism, different Buddhist schools put their efforts on elucidating the law of dependent origination. Some Buddhist schools establish the theory of causality with specific features so as to infer the relativity of causes and conditions for all aspects of phenomena. They believe that if they understand the rules of causation, especially the conditioned elements for transmigration and liberation of living beings, this would help to make our lives more prosperous. The causation theory reflects the caring kindness of Buddhism to the sentient beings. It also establishes a steady foundation for Buddhist practice and soteriology.

The theory of dependent co-origination or the law of causality (*pratītya-samutpāda*, 緣起論) is a fundamental doctrine of Buddhism. The universal principle of *pratītya-samutpāda* is taught by the Buddha: "When this exists, that comes to be; with the arising of this, that arises. When this is absent, that does not come to be; with the cessation of this, that ceases." In this statement, 'this' refers to the 'causes' and 'conditions', and 'that' means the 'fruit'. 'Fruit' (*phala*,果) is a compounded entity or phenomenon that appears through the co-existence of various causes (*hetu*, 因) and conditions (*pratyaya*, 緣). If the required causes and conditions were not existed, the corresponding 'fruit' could not possibily come into existence. This denotes the interdependent relation of existents constituted by various cause and

conditions. The explanation of the relativity of those essential elements constituting a particular phenomenon is called the doctrine of causation (因緣論).

In *Saṃyuktāgama Sūtra* (abbr. as Sāg，《雜阿含經》), Buddha says,

> "Through the assemblage of various causes and conditions, the worldly phenomena arise. Through the dispersion of the causes and conditions, the worldly phenomena extinct." [1]

Buddha illustrates the law of dependent co-arising to all sentient beings. Since all conditioned phenomena are products of the congregation of causes and conditions, dependent origination implies that there is no intrinsic nature for the conditioned entities.

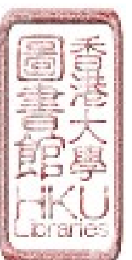
Venerable Yin Shun (印順法師) distinguishes the meanings of 'conditioned co-arising' and 'conditioned co-arisen entity' by the following citation:

> "Buddha says: 'If this exists, that exists, and if this arises, that arises. Thus the purely great bitterness assembles; if this is inexistent, that is inexistent, and if this disperses, that disperses. Thus, the purely great bitterness disperses. Transmigration and liberation of life are also in accordance with this law of conditioned co-arising [*pratītya-samutpāda*]…But for the entity of 'conditioned co-arisen' (*pratītya-samutpanna*), it contrasts with the 'conditioned co-arising' in the *Āgama Sūtra* (《阿含經》). The law of *pratītya-samutpāda* is the interdependence of causes and conditions, but 'conditioned co-arisen entity' refers to existents originated by various conditions." [2]

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1 《雜阿含經》說:「有因有緣集合世間，有因有緣世間集；有因有緣滅世間，有因有緣世間滅。」(T99: 12c.)

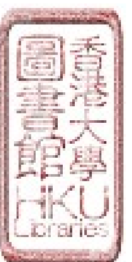
2 「佛說緣起是：『此有故彼有，此生故彼生』而純大苦聚集；『此無故彼無，此滅故彼滅』而純大苦聚滅。生死流轉與還滅涅槃，都是依緣起而成立的。…再說緣所生法相：緣所生法——緣已生法 *pratitya-samutpanna*，『阿含經』中是與緣起法對說的。『緣起法』是因性、依緣性，『緣生法』是依因緣而起的果法。」Yin Shun： *The History of Indian Buddhism* (印順：《印度佛教思想史》), p.263-264，p.268.



Therefore, the term ‘causality’ on one hand refers to the general principle of *pratītya-samutpāda* but on the other hand it refers to the conditioned existents. The doctrine of causality is the exploration of a series of causes and effect on various phenomena. Since the investigation of a phenomenon can be of various perspectives for its causal relationship, that is why Buddha told *Ānanda* (阿難) that the doctrine of causality is profound and is not easy to apprehend thoroughly.

It is interesting to note that different causation theories are found within the system of *Yogācāra* School (瑜伽行派), i.e. ten causes of *Yogācārya-bhūmi-śāstra* (YBŚ《瑜伽師地論》), six causes of *Laṅkāvatāra sūtra's* (LS《楞伽經》), ten causes of *Madhyānta-vibhanga-śāstra* (MB 《辯中邊論》) and twenty causes of *Mahāyānābhidharma-samuccaya* (Asm《大乘阿毗達磨集論》). The most important one is the ten causes theory of YBŚ. The framework of ten causes is firstly expounded in YBŚ with special emphasis on relative causes of existents (*dharma-s*) from the pertaining and non-pertaining perspectives of three spheres, complemented with illustrations of worldly ten causes, defiled ten causes and non-defiled ten causes. In the period of *Nikāya* Buddhism (部派佛教), ten conditions and ten causes mentioned in the *Śāriputra-Abhidharma-śāstra* (*ŚAŚ*《舍利弗阿毘曇論》) and *Sarvāstivāda's* (說一切有部) theory of six causes represent the most sophisticated views of causality and may probable be the origins of the *Yogācāra*'s doctrine of ten causes. There is mutual relation among these theories. Therefore, YBŚ's ten causes theory in relation with the other causal theories should be an interest area for study.

During the period of *Mahāyāna* Buddhism, the *Yogācāra* School is also known as *Vijñānavāda* (唯識宗), advocating the mere-consciousness doctrine (*vijñapti-mātra* 唯識) and proclaiming that all phenomena are products of



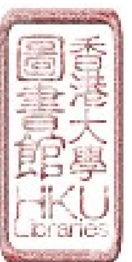
mental manifestation. This school establishes a concept of '*ālaya-vijñāna*' (阿賴耶識) as the fundamental consciousness of every sentient beings. *Ālaya-vijñāna* accumulates all potential energies for the mental and physical manifestations and it is the basis of one's individual existence. All phenomenal existence is nothing but consciousness. The representation of the world is caused by a series of manifestations originated from the potency of *ālaya-vijñāna*. The actualized process of a phenomenon is a function of 'ten causes and four conditions' (十因四緣). This means that the law of causality is operated under the activity of *ālaya-vijñāna*. This is the essence of *Yogācāra*'s doctrine of *ālaya-arising* (賴耶緣起).

According to the *Yogācāra's* doctrine of mere-consciousness, the process of transformation of the universe mainly depends on the function of 'ten causes and four conditions'. Yu Fang stresses the importance of such thought as follows:

> "All existents in the universe are no doubt the manifesting functions of three kinds of consciousness-transformation, so as the cause-transformation and effect-transformation. Should these functions not abided by 'ten causes and four conditions', various consciousnesses could not perform such activities, then relevant principle of causality could not be known. On this account, *Vijñānavāda* regards three kinds of transforming consciousnesses as the most important theories; 'ten causes and four conditions' would be the fourth important theory. No matter spatial or temporal, material or mental, internal or external seeds, all of these could not exceed the boundary of 'ten causes and four conditions'. Those studying *Vijñānavāda* doctrine should pay attention to this important theory. "[3]

The *Vijñānavāda* theory of causation is a combination of ten causes (十因), four

[3] 「宇宙間萬事萬物固然是三能變識所變現及因果二能變之功能，但其所以如是如是展轉變現及云何知其緣生之相，若非四緣十因，則莫能如是展轉變現與莫能知其緣生之相也。故於唯識學觀之，則於三能變外，第四地位當以四緣十因爲其重要也。且無論時間空間，精神物質，內種外種，均不能越此四緣十因之範圍，此又爲研究唯識者應注意及斯矣。」 *A Study of Vijñānavāda theory of Four Conditions and Ten Causes*, p. 169-208. 雨埜：〈唯識與四緣十因之研究〉).



conditions (四緣) and five fruits (五果) illustrating the constitution of all material and mental phenomena that come into existence. According to *Yogācārya-bhūmi-śāstra*, these terms are enumerated as follows: [4]

Ten causes include:

1. Conventional-speech-conforming cause (*anuvyavahāra-hetu* 隨說因)
2. Relative cause (*apekṣā-hetu* 觀待因)
3. Projecting cause (*ākṣepa-hetu* 牽引因)
4. Origination cause (*abhinirvṛtti-hetu* 生起因)
5. Favoring cause (*parigraha-hetu* 攝受因)
6. Inducing cause (*āvahaka-hetu* 引發因)
7. Determining cause (*pratiniyama-hetu* 定異因)
8. Assistant cause (*sahakāri-hetu* 同事因)
9. Contradictory cause, (*virodha-hetu* 相違因)
10. Non-contradictory cause (*avirodha-hetu* 不相違因)

Four conditions include:

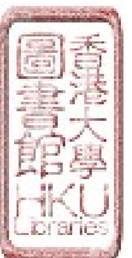
1. Condition qua cause (*hetu-pratyaya* 因緣)
2. Equal-immediate condition (*samanantara-pratyaya* 等無間緣)
3. Condition qua object (*ālambana-pratyaya* 所緣緣)
4. Condition of dominance (*adhipati-pratyaya* 增上緣)

Five Fruits are:

1. Retribution fruit (*vipāka-phala* 異熟果)
2. Equal-emanation fruit (*niṣyanda-phala* 等流果)
3. Disconnection fruit (*visaṃyoga-phala* 離繫果)
4. Manly fruit (*puruṣa-phala* 士用果)
5. Fruit of dominance (*adhipati-phala* 增上果)

The doctrines of ten causes, four conditions and five fruits are established with an objective of setting up the regularity of *dharma-s* in terms of connection

[4] T1579: 301b.



(*pratisaṃyukta* 繫) and disconnection (*apratisaṃyukta* 離繫) of the three spheres. The treatise of YBŚ demonstrates dependent origination as the spontaneous dynamic principle of existence in all aspects of lives. The motive of *Yogācārins* to establish the ten causes reflects their dissatisfaction with the preceding theories. *Sautrāntika* (經量部) of *Hīnayāna* is generally regarded as the forerunner of *Yogācāra* philosophy. Through the influence of *Sautrāntika's* theories of seeds (*bijī* 種子) and subtle consciousness (*cittasaṁtāna* 細意識) , *Yogācārins* take serious consideration of the issues of seed potency for explaining the origination of a phenomenon. The advancement of *Yogācāra's* doctrines of ten causes with regard to *Sarvāstivāda's* six causes and *Śāriputra-Abhidharma-śāstra's* ten causes is the assurance of the direct cause, which is the potency of an existent. Depending on the seeds of all *dharma-s* stored in the *ālaya-vijñāna* as the direct cause, worldly defiled and unworldly non-defiled phenomena come into beings. This is the essence of dependent origination according to *Yogācāra*. In this regard, the philosophies of both *Sautrāntika* and *Yogācāra* should be explored for a good appreciation of the YBŚ ten causes theory.

The doctrine of 'four conditions' is found in the *Āgama Sūtra* which is the authentic teaching of the Buddha. *Sarvāstivāda* establishes the doctrine of six causes for which *Xuan Zang* (玄奘) translated as efficient cause (*kāraṇa-hetu* 能作因), co-existent cause (*sahabhū-hetu* 俱有因), conjoined cause (*saṃprayuktaka-hetu* 相應因), homogeneous cause (*sabhāga-hetu* 同類因), universal cause (*sarvatraga-hetu* 遍行因) and retributive cause (*vipāka-hetu* 異熟因).[5] To the *Sarvāstivādin*s, the six causes theory is a better elaboration of the doctrine of four conditions.

[5] *Nāgārjuna* (龍樹) of the *Mādhyamika* School (中觀學派) has comments on *Sarvāstivāda's* six causes in his *Mahāprajñāpāramitā-śāstra* (MPPS,《大智度論》). The corresponding synonymies translated by *Kumārajīva* (鳩摩羅什) in Chinese are different from *Xuan Zang's*. Six causes are translated as "無障因、共生因、相應因、自種因、遍因、報因。" (T1509: 296b)

Prior to the prevailing of *Yogācāra*'s treatises, the doctrine of ten causes is not found from the other Buddhist canons. However, there are another type of ten conditions and ten causes mentioned in the *Śāriputra-Abhidharma-śāstra* (ŚAŚ,《舍利弗阿毘曇論》), which was translated by *Dharmayaśas* (曇摩耶舍) and *Dharmagupta* (曇摩崛多) during the period of Yao-Qin (姚秦) dynasty. The ten conditions and ten causes are: [6]

1. Condition qua cause, direct cause (因緣，因因)
2. Equal-immediate condition, equal-immediate cause (無間緣，無間因)
3. Condition qua object, object cause (境界緣，境界因)
4. Condition of dependence, dependence cause (依緣，依因)
5. Karmic condition, karmic cause (業緣，業因)
6. Retribution condition, retribution cause (報緣，報因)
7. Arising condition, arising cause (起緣，起因)
8. Differentiation condition, differentiation cause (異緣，異因)
9. Succession condition, succession cause (相續緣，相續因)
10. Condition of dominance , dominance cause (增上緣，增上因)

The above list includes the orthodox ideas of four conditions. As for the Pali's Buddhist canon, *Paṭṭhāna-ppakaraṇa* (PP, 《發趣論》) of the *Theravāda* (上座部) system extensively discusses about 'twenty four conditions' that also involve the four conditions. The meanings of the remaining conditions are somewhat similar to that of ten causes. It is probable that these causation theories are the origins of the *Yogācāra*'s doctrine of ten causes. Lu Cheng (呂澂) points out that *Sarvāstivāda's* six causes is probably a simplification of the 'twenty four conditions' and 'ten conditions' of ŚAŚ, but he has not further explored the issue.[7] Venerable Yin Shun follows the view of Lu Cheng and has a thorough inquiry of ŚAŚ ten conditions in his *A Study of the Śāstra and Ācāryas of the Sarvāstivāda and Other Schools* (SŚĀS,

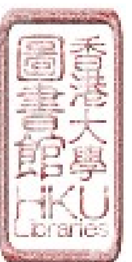
[6] ŚAŚ, T1548: 679b.

[7] See 'The Origin and Development of Indian Buddhism', *Lu Cheng's Selected Essays of Buddhism.* Vol. 4. (呂澂：〈印度佛學源流略講〉,《呂澂佛學論著選集》卷四) p. 1990.

《說一切有部為主的論書與論師之研究》), but he has not explored the six causes in depth. *Sarvāstivāda Abhidharma* (SA) of Venerable *Dhammajoti* (法光法師) deals comprehensively with all the major doctrines of *Sarvāstivāda*. In his book, *Dhammajoti* provides a full account of the six causes and four conditions, with special emphasis on *sahabhū-hetu* (俱有因) and he regards this cause as the fundamental view of the Buddhist causality. All these researches provide a good foundation and references for my study of the *Yogācāra*'s ten causes. The six causes of *Sarvāstivāda* and the ten conditions in ŚAŚ are sophisticated and can represent the most important views of causation in the *Abhidharma* Buddhism. Therefore, this dissertation only concentrates on these two causation theories. 'Twenty four conditions' of PP is beyond the scope of my research area.

In accordance with *Kuiji's* (窺基) *Brief Compilation of Yogācārya-bhūmi-śāstra* (BCYBŚ, 《瑜伽師地論略纂》), the doctrine of *Yogācāra*'s ten causes, four conditions and five fruits can be found in YBŚ V.38, *Prakaranāryavāca-śāstra* (PSŚ, *Acclamation of the Scriptural Teaching*, 《顯揚聖教論》) V.18 and *Mahāyānābhidharma-samuccaya* (Asm, 《大乘阿毗達磨集論》 which is generally named as 《對法》"*Abhidharma*" in Chinese) V.4, *Vijñāptimātratā-siddhi*, (VMS, 《成唯識論》) V.7 & V.8 and the relevant commentaries for VMS. Therefore, these treatises are the primary sources for the ten causes theory.[8] From the traditional viewpoint, YBŚ, PSŚ and Asm are literatures composed in the early stage of *Yogācāra* School whilst VMS belongs to the later stage. It is highly probable that the first proposition of the ten causes theory came from YBŚ. The Chinese Buddhist canon preserves three versions of *Yogācārya-bhūmi-śāstra*. *Xuan Zang* (玄奘) translated the complete version of YBŚ. There are two other translations of YBŚ in

[8]「十因四緣五果等義，皆如下(指《瑜伽師地論》)第三十八、《顯揚》十八、《對法》第四、《唯識》第七、八論及疏釋。」(BCYBŚ T1829: 29c)



Chinese. One of them is named *Bodhisattvabhūmi-sūtra* (BBŚ《菩薩地持經》) ,[9] another one is *Ethical Precepts of Bodhisattva Sūtra*, (EPBŚ, 《菩薩善戒經》).[10] BBŚ was translated by *Dharmakṣema's* (曇無讖) and EPBŚ was translated by *Guṇavarman* (求那跋摩). BBŚ and EPBŚ also have translations for the relevant text of the ten causes. There are similarities and differences in translation of the synonymies of the ten causes. For the Sanskrit version, it is not as complete as that of *Xuan Zang*'s but we can find some relevant information from the edited texts of V. Bhattacharya and N. Dutt.[11]

The main theme of YBŚ is the discourse on the seventeen stages of yogic practice. *Xuan Zang's* translation includes all the stages whilst the other two only describe the *bodhisattva* stage (*bhūmi*). As a result, the explanations of BBŚ and EPBŚ concerning the ten causes are not as exhaustive as that of YBŚ. Moreover, the synonymies and the implicit meanings of the ten causes theory have some differences. Other treatises mentioned by *Kuiji* serve the purpose of providing commentaries to YBŚ.

According to my preliminary view, apart from the above-mentioned literatures, there are other theories of causation found from the major treatises of *Yogācāra*. *Laṅkāvatāra sūtra* (LS, 《楞伽經》) advocates a theory six causes which is quite different from that of *Sarvāstivāda*. Different English translations from Suzuki concerning those six causes are found in his books:[12]

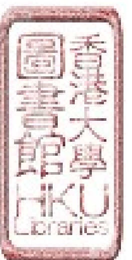
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[9] The corresponding translation of ten causes in BBŚ is: 隨說因、以有因、種植因、攝因、生因、長因、自種因、共事因、相違因、不相違因。(T1581: 902c-903b)

[10] The corresponding translation of ten causes in EPBŚ is: 流布因、從因、作因、攝因、增長因、轉因、不共因、共因、害因、不害因。(T1582: 976c)

[11] V.Bhattacharya has edited the first five stages in his *The Yogācārabhūmi of Ācārya Asaṅga* , Part I, (University of Calcutta: Sankibo Buddhist Book Store, 1957). The content can be found from the website: Yogacarabhumi database. *Bodhisattvabhūmi,* edited by N.Dutt, also has information of ten causes.

[12] English Tr. by D.T. Suzuki, *The Lankavatara Sutra*, p. 73 and *Studies in the Lankavatara Sutra*, p.



1. Possibility or becoming cause (*bhaviṣyad-hetu* 當有因、當因)
2. Dependence or mutual dependence cause (*saṁbandha-hetu* 相屬因、相續因)
3. Objectivity or signs cause (*lakṣaṇa-hetu* 相因)
4. Agency cause (*kāraṇa-hetu* 能作因 is generally translated as "efficient cause")
5. Manifesting or manifested cause (*vyañjana-hetu* 顯了因)
6. Indifference or discontinuation cause (*upekṣā-hetu* 觀待因、捨因)[13]

On the other hand, *Madhyānta-vibhanga-śāstra* (MB,《辯中邊論》) mentioned ten causes (*kāraṇa-hetu*) as follows:[14]

1. Arising cause 生能作
2. Maintaining cause 住能作
3. Sustaining cause 持能作
4. Manifesting cause 照能作
5. Transforming cause 變壞能作
6. Disjoining cause 分離能作
7. Evolving cause 轉變能作
8. Conviction cause 信解能作
9. Understanding cause 顯了能作
10. Attaining cause 等至能作

The extant Sanskrit commentary of MB written by *Sthiramati* (安慧) is edited by Susumu Yamaguchi (山口益) in his *Sthiramati. Madhyāntavibhāgaṭikā, Exposition systematique du Yogācāravijñaptivāda* (《中邊分別論釋疏》).[15] V. Bhattacharya and G. Tucci also published part of the Sanskrit, *Madhyāntavibhāgasūtrabhāṣyaṭikā of Sthiramati.*[16] MB has English translation by

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458, also *An Index to the Lankavatara Sutra*. These texts are correspondent to *Śiksānanda*'s (實叉難陀) Chinese translation《大乘入楞伽經》, T672: 600a.

13 Tam Sak-Wing points out that '*upekṣa*' was mistakenly regarded as '*apekṣā*' and that is why the Chinese translation shown as 'relative cause'. But this is incorrect since the meaning of '*upekṣa*' is non-endowment.
「唐譯爲『觀待因』，此可能將梵文 *upekṣa* 誤作 *apekṣā* 觀待….此『捨』，意爲不成就。」See *The New Translation from Sanskrit:The Lankavatara Sutra*, p. 81. (談錫永譯：《入楞伽經》梵本新譯, p. 81.)

14 See Anacker (1986): 227.

15 *Sthiramati. Madhyāntavibhāgaṭikā, Exposition systematique du Yogācāravijñaptivāda*, Libraire Hajinkaku, Nagoya, 1934.

16 *Madhyāntavibhāgasūtrabhāṣyaṭikā of Sthiramati, being a sub-commentary on Vasubandhu's*

Th. Stcherbatsky. In his *Madhyānta-vibhanga: discourse on discrimination between middle and extremes,* Stcherbatsky has only translated and commented the first chapter of MB which has not touched the issue of ten *kāraṇa-hetu.* The same situation also applies to D.L. Friedman[17] and Thomas Wood.[18] Therefore, these ten causes are not dealt with in these books. Fortunately, we can find a brief commentary from Stefan Anacker by his *Seven Works of Vasubandhu*.

Moreover, Asm also lists a total of twenty kinds of cause (*kāraṇa-hetu*). It is noteworthy that it is a combination of ten *kāraṇa-hetu* from MB and ten causes from YBŚ. These are the theories of causation in the early stage of *Yogācāra*. Among these treatises, YBŚ's ten causes theory is the most influential. The other theories of causation have not received much attention from the contemporary scholars. Nevertheless, these theories have mutual relation between each other that should not be neglected.

PSŚ and Asm are two treatises written by *Asaṅga* of *Yogācāra.* These two are considered as the summaries of YBŚ and are important materials for study. V.V. Gokhale published the fragmented Sanskrit text of Asm.[19] Later on, Pralhad Pradhan edited the Sanskrit and Tibetan texts.[20] Asm has an English translation by Sara-Boin Webb in his *Abhidharma Samuccaya, The Compendium of Higher Teaching (Philosophy). Buddhasiṃha* (師子覺) has commentary for Asm. *Sthiramati* (安慧) compiled both works of *Asaṅga* and *Buddhasiṃha* into the *Mahāyānābhidharma-samuccaya-vyākhyā* (Asmv,《大乘阿毗達磨雜集論》). This

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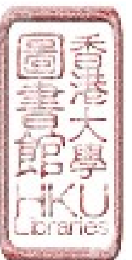
Bhāṣya on the Madhyāntavibhāgasūtra of Maitreyanātha, pt. 1 (Calcutta Oriental Series 24), London 1932.

[17] *Sthiramati. Madhyāntavibhāgaṭikā, Analysis of the Middle Path and the Extremes,* Utrecht 1937.

[18] See *Mind Only*, Thomas Wood (1991: 1-29)

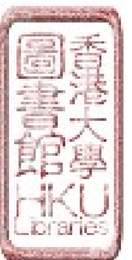
[19] 'Fragments from the Abhidharmasamuccaya of Asaṅga', *Journal of Bombay branch,* Royal Asiatic Society, N.S, vol. 23, (1947), p. 13-38. 'A rare manuscript of Asaṅga's Abhidharmasamuccaya', *Harvard Journal of Asiatic Studies*, Vol. 11, No. 1.2 (Jun 1948) P. 207-213.

[20] A*bhidharma-Samuccaya of Asaṅga,* critically edited and studied, Visva-Bharati Studies 12, Santiniketan 1950.



treatise provides detailed explanatory notes for most of the important terminologies of YBŚ. The works of *Asaṅga* demonstrate that in early stage, *Yogācāra* has laid special emphasis on the interpretation of those important *dharma-s* of the universe. These works put forth the cause-effect of defilement and non-defilement in relation to the realms of existences. Therefore, the ten causes of early *Yogācāra* have thorough investigation into the specific characteristics of all existences.

Concerning the relevant explanations of the ten causes, we can study V.18 of PSŚ and V.4 of Asm. PSŚ arranges in an orderly structure and explains the objective of the doctrine. To reassert various meanings of dependent arising, *Asaṅga* points out the fallacies of six causes of *Sarvāstivāda*. In this regard, *Asaṅga* queries on the justification of six causes. On the other hand, we cannot find any criticism from *Asaṅga* in Asm. Instead he combines the ten causes of both YBŚ and MB into twenty kinds of causes (*kāraṇa-hetu*). *Asaṅga* also introduces an innovative way to understand the six causes of *Sarvāstivāda* from the ten causes. In doing so, the ten causes are considered reciprocally harmonized with six causes in certain aspects. It is noteworthy that there are divergent attitudes towards *Sarvāstivāda* six causes from the works of *Asaṅga*. It inevitably arouses the query of the authorship of PSŚ since the relevant Sanskrit and Tibetan scriptures are not extant for this treatise. Moreover, in his *Mahāyāna-saṃgraha-śāstra* (MSS,《攝大乘論》), *Asaṅga* reaffirms the importance of co-existent faculties (*sahabhū-indriya*, 俱有根) as co-existent cause (*sahabhū-hetu*, 俱有因). Furthermore, the perceived objects cannot lie outside the mind and the actualization of phenomena is arisen from potencies simultaneously. The co-existence of mind and object, potentialities and actualization assert the necessary condition of *sahabhū-hetu*. As a result, *Asaṅga* cannot deny the necessity of *sahabhū-hetu* for upholding the mere-consciousness doctrine in the end. In



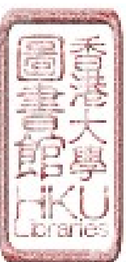
viewing the treatises of *Asaṅga* in different stages, it is evident that he has undergone works of exhaustive investigation, discrimination, rearrangement and annotation. These reflect the ideological development and change of *Asaṅga* with respect to the doctrine of causation. The details of *Asaṅga*'s argumentation will be examined in this dissertation. The above is the causation theories expounded in the early period of the *Yogācāra* School.

When *Yogācāra* School developed into the mature stage, VMS provides the most explicit annotation to the ten causes. The French translation by Poussin concerning the ten causes is a valuable source.[21] The essence of Poussin's work is translated in English by *Wei Tat* (韋達) named as *Ch'eng Wei-Shih Lun, The Doctrine of Mere-Consciousness* (CWSL). As said by V.8 of VMS, "For those four conditions, dependent on the variance of the fifteen kinds of supporting bases, the ten causes are established."[22] This means that the ten causes theory is derived from the four conditions and the fifteen supporting bases are expression of the four conditions. The fifteen supporting bases comprise all the essential *dharma-s* for the conditioned entities whilst the ten causes denote the regulative functions of the bases. Since functions cannot be separated from the entities, the variance of the bases alternatively leads to the setting up of the ten causes. Therefore all the existences can be considered inclusively and exhaustively under this doctrine. This is how VMS distinguishes the issues of ten causes and four conditions. Most of the Buddhist philosophers in Tang Dynasty follow the idea of VMS and lay particular emphasis on elucidating this aspect. Among these interpretations, *Kuiji's* commentaries are the most important one. *Kuiji's Cheng wei shi lun shu ji* (SJ,《成唯識論述記》) expounds

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[21] Louis de La Vallee Poussin traduite et annotee par, *Vijnaptimatratasiddhi: la Siddhi de Hiuan-Tsang. Tome I-II*, Paris, France: Librairie Orientaliste Paul Geuthner, 1928-1929.p. 453-467.

[22] 《成唯識論》:「如是四緣，依十五處義差別故，立爲十因。」(T1585: 41b)



this view in four perspectives.

> "Firstly, identify ten causes from the fifteen supporting bases. Secondly, distinguish between ten causes from two causes. Thirdly, identify the establishment of four conditions supporting bases so as to include ten causes and two causes. Fourthly, identify four conditions supporting bases that can bring out the magnitude of effects." [23]

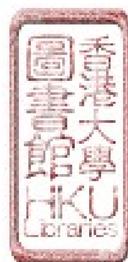
Besides SJ, Kuiji's *The Essential Doctrines of Vijñāptimātratā-siddhi* (《成唯識論掌中樞要》), Hui Zhao's (惠沼) *The Explicit Illumination of Vijñāptimātratā-siddhi* (《成唯識論了義燈》) and Zhi Chou's (智周) *The Exploration of Inmost Meaning of Vijñāptimātratā-siddhi* (《成唯識論演秘》) also have various supplements which are useful for comprehending the implicit meaning of the doctrine of ten causes. With reference to V.5 of *Kuiji's The Syncretism of Mahāyāna Doctrines* (TSMD: 《大乘法苑義林章》), the chapter on 'Ten Causes' provides an analysis in ten aspects: [24]

> "Tenfold analysis [of ten causes] in brief:
> 1. Distinguish the name.
> 2. Identify the nature generally and individually.
> 3. Distinguish the broad and narrow scopes of three kinds of ten causes.
> 4. Identify the abolishment and constitution.
> 5. Establishment in accordance with the fifteen supporting bases.
> 6. Identify the attainment of five fruits.
> 7. The inclusion of the four conditions.
> 8. The inclusion of the two causes.
> 9. The intersection of three ethical natures and ten causes.
> 10. Further discrimination through question and answer."

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[23] 《成唯識論述記》:「第一、明依十五處立其十因。二、辨十因與二因(即能生因與方便因)相攝。三、明四緣依處等建立，與十因、二因相攝。四、明四緣依處等得果多少。」(T1830: 503c)

[24] 「略以十門分別。一、辨名。二、總別出體。三、三種十因互辨寬狹。四、明廢立。五、依十五處立。六、明得五果。七、與四緣相攝。八、與二因相攝。九、三性、十因互明通局。十、問答分別。」(T1861: 337c)



A comprehensive exposition of *Yogācāra's* ten causes could be worked out by investigating the above-mentioned information and outline.

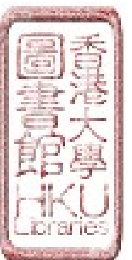
The relevant discussions on the ten causes theory can be divided into early and later periods within the system of *Yogācāra*. To have a better understanding of the definition and significance of the ten causes, this research paper will limit to the investigation of those literatures composed in the early stage of *Yogācāra*.

1.2 Objective and Methodology of the Research

This thesis is to an attempt to trace the origin, definition and significance of YBŚ's ten causes theory complemented with theories of four conditions and five fruits. Through the thorough study of YBŚ, it is hoped to identify the standpoints and implicit meanings in the early stage of *Yogācāra* School. Besides, by investigating *Sarvāstivāda's* six causes and *ŚAŚ's* ten causes theories, these would help to trace the origin and development of the theories concerned. *Asaṅga* puts forth new ideas on the ten causes theory and modifies the theory to twenty kinds of causes. It is worth the effort to inquire into the transitional stages on the thought of *Asaṅga*. The scope of this dissertation will limit to the viewpoints in the early stage of *Yogācāra* School, with special emphasis on *Asaṅga's* treatises.

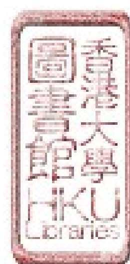
The approach in this thesis is mainly philosophical and conceptual analysis together with textual commentary. To furnish the historical background on the evolution of the theory of causality, I will track down the philosophical inquiry, exegesis and systematic hermeneutics from various influential Buddhist schools.

Vijñānavāda sets up a sophisticated philosophical system for explaining the



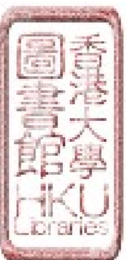
origination and appearance of the universe. There are lots of terminologies involved in the philosophy of mere-consciousness. The argumentations of these theories are difficult for contemporary readers to understand. Moreover, most of the original Sanskrit texts of the Buddhist scriptures have been either lost or scattered. Fortunately, the Chinese *tripiṭaka* (三藏) preserves most of the valuable treatises. Researches on the topic of ten causes are rarely found. Among the modern scholars, Yu Fang's research paper known as *A Study of Vijñānavāda and Four conditions Ten causes* provides a comparatively overall study on this issue. In this paper, he focuses on the four conditions for illustrating the ten causes. Yu Fang adopts *Kuiji's* idea in SJ for an analysis of ten causes from four aspects as I have mentioned above. Basically his research has already made very good explanatory note to the ten causes. However, Yu Fang overlooks the fact that YBŚ expounds the ten causes of dharma-s from the pertaining and non-pertaining perspectives of three spheres, complemented with illustrations of worldly ten causes, defiled ten causes and non-defiled ten causes. Moreover, *Asaṅga* refutes the six causes of *Sarvāstivāda* on one hand but harmonizes the ten causes into the *Sarvāstivāda* theory of causation on the other hand. These are the evidences of *Asaṅga*'s transition of thought in different periods. Furthermore, LS's six causes assert that all phenomenal manifestation is originated from *ālaya-arising*. It is found that the expressions of *kāraṇa-hetu* from MB and Asm are in unanimity with the implication of YBŚ's ten cause. Therefore, the ten causes theory in the early stage of *Yogācāra* deserves further investigation.

Prior to Xuan Zang's new translation of YBŚ, we have old translations such as BBŚ and EPBŚ. Although the old texts are incomplete translation of the seventeen stages, these two texts have included the doctrine of the ten causes. However, differences in synonymies and meanings are found. As for the commentaries of Xuan



Zang's YBŚ, we have Tun Lun's (遁倫) *Records for Yogācārya-bhūmi-śāstra* (RYBŚ, 《瑜伽論記》). In this *Records*, Tun Lun has included the brief compilation (BCYBŚ) of Kuiji. Another important reference book is Han Ching Jing's (韓清淨) *The Search Records of Yogācārya-bhūmi-śāstra* (SRYBŚ, 《披尋記》). Based on RYBŚ as the chief source, SRYBŚ sums up most of the important materials of *Yogācāra* treatises and the contents are comprehensive. Regarding the explanatory note for ten causes in BBŚ, this can be found in *The Summation of Mahāyāna Doctrines* (SMD, 《大乘義章》) written by Wei Yuan (慧遠) of Pure Shadow Temple (淨影寺) during the Sui (隋) dynasty. I will compare the various translations and the relevant explanatory notes so as to explore the essential meanings of the ten causes. For a better comprehension of the ten causes, the relevant Chinese and Sanskrit texts will be translated in English. Since the applications of three kinds of ten causes are related to our daily lives, I will rely mainly on Xuan Zang's material for a good apprehension.

As mentioned before, the *Yogācāra* ten causes theory might be inspired by the *Sarvāstivāda's* doctrine, therefore, the meanings of six causes should be explained so as to understand their mutual relation. The important literatures involved will be: *Abhidharmakośabhāṣya* (AKB, 《阿毗達磨俱舍論》) of *Vasubandhu* (世親), *Abidharma-mahā-vibhāṣa-śāstra* (MVŚ, 《阿毗達磨大毗婆沙論》), *Abhidharma-nyāyānusārā* (Ny, 《阿毗達磨順正理論》) of *Saṃghabhadra* (眾賢). The ten conditions and ten causes expounded in SAŚ is another major source for study. As far as the *Yogācāra* doctrine of ten causes is concerned, apart from those literatures mentioned in Kuiji's BCYBŚ, I will also consult Wei Yuan's SMD in an attempt to contrast the viewpoints and argumentations within the *Yogācāra* School. For the sake of comprehending the explicit meaning of the ten causes, I will compare the synonymies and expositions of these three translations.

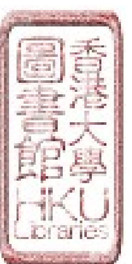


This thesis will expound the fundamental principles and definitions of YBŚ's ten causes in the first place, followed by distinguishing the worldly ten causes, defiled and non-defiled ten causes. With a correct understanding of the principle of causal conditions for life transmigration and liberation, the outcome can be predicted and assured with proper actions and conditions. The sentient beings can effectively develop their potentialities in all aspects, such as the aspiration of wisdom for attaining enlightenment.

During the long period of development for centuries, it would be better for us to divide *Yogācāra* School into early and later periods. Representatives in early stage are *Asaṅga* and *Vasubandhu* whilst the later stage are *Dharmapāla* (護法), Xuan Zang and his disciples. Both Sino-Indian Buddhist philosophers put much effort in inquiring into the essence of the ten causes and there remain lots of materials for study. Therefore, the scope of this dissertation will limit to the viewpoints in early stage of *Yogācāra* School, with special emphasis on *Asaṅga's* treatises.

Most of the contemporary scholars have interests in studying VMS and there are lots of publications. As ten causes is one of the theories involved in VMS, we can easily find the basic interpretation from these documents. However, researches on ten causes in early stage are rarely found, especially the viewpoints of *Asaṅga* on this issue, therefore, I have interests in exploring this area. This research study will limit to *Yogācāra* literatures in the early stage, with emphasis on *Asaṅga's* thoughts in different treatises. For those literatures in the later stage, these are beyond the scope of this research.

Yogācāra's ten causes should have close connection with *Sarvāstivāda's* six causes. Both are the most influential Buddhist Schools prevailing for a long time. It



is not surprising that these two schools have reciprocal influence in certain aspects. It is highly possible that *Sarvāstivāda's* theory of causality influences *Yogācāra's*, but the latter has attempts to have distinction from the former, particularly the designation of the potency as the direct cause. In the end, *Yogācāra* was successfully developed a comprehensive causal doctrine. For the reasons mentioned above, there still have rooms for investigation into the issues for an overall comprehension.

The above-mentioned Chinese Buddhist texts are mainly translated by Xuan Zang or commented by his disciples. The explanatory notes and terms should be reliable. Among the modern scholars' books and explanatory notes, the most important is Han Chin Jing's RYBŚ. Though YBŚ has Sanskrit scripture, it is not in full details as that of Xuan Zang's. There are no English translations of YBŚ and PSŚ. MB, Asm and VMS have been translated in English but the relevant textual parts of the ten causes are only briefly explained. Since source of references in English are insufficient, there will be a heavy reliance on the Chinese materials. For the present research, the sources of major treatises and commentaries come from existing Chinese and English translations with supplements of research findings from various publications, academic dissertations and articles. Since the details of Buddhist viewpoints and philosophical discourses are preserved in Chinese texts, such as *Abhidharma piṭaka* and *Yogācāra* treatises, these texts would be the main source of references in this research work.

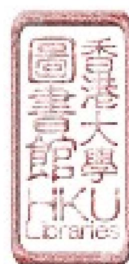
1.3 The Structure of the Thesis

This thesis is divided into nine chapters for probing into *Yogācāra's* ten causes theory.

Chapter one sets out to provide background and historical development of various Buddhist theories of causality. The objective of this thesis is to carry out the research with focus on *Yogācāra's* ten causes, complemented with four conditions and five fruits. Through the study of YBŚ, it would be easier to identify the standpoints and implicit meanings in the early stage of *Yogācāra* School. By investigating *Sarvāstivāda's* six causes and *Śāriputra-Abhidharma-śāstra's* ten causes theories, these would help to trace the origin and development of the theories concerned. Focusing on this objective, the scope of the research and methodology adopted are defined for this thesis, with an attempt to reinforce the importance of this theory within the system of *Yogācāra* philosophy and the development of Buddhist theory of causality.

The main ideas of chapter two and chapter three are to trace the possible origins of *Yogācāra's* theory of causation, such as *Śāriputra-Abhidharma-śāstra's* ten causes and *Sarvāstivāda's* six causes theories. In particular, *Sarvāstivāda* already has intact argumentation on various dimensions of cause-effect, there should be certain extent of inspiration and influence on *Yogācāra's* doctrine. Chapter two will be divided into two parts. The first part is a general introduction of the *abhidharma* sects of Buddhism about their split and characteristics. The second part is a study of ŚAŚ, on the different dimensions of the doctrine of ten causes. Chapter three introduces the historical development, the major treatises and the realistic standpoints of *Sarvāstivāda*. The six causes theory will be expounded from different aspects. Finally, the relationship of *Sarvāstivāda*'s six causes theory and ŚAŚ ten conditions will be compared.

Chapter four provides an overview of two important philosophical systems of



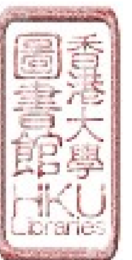
Buddhism. One is the *Sautrāntika* (經量部) of *Hīnayāna* and the other is *Mādhyamika* of *Mahāyāna*. The theories of these two schools have impacts on *Yogācāra* doctrine of causation.

Chapter five will deal with the historical development and major doctrines of *Yogācāra* School. Its ground for a true cause is explored to provide a background for understanding the significance of the ten causes theory. The six causes established in *Laṅkāvatāra sūtra* (《楞伽經》) and the four conditions from the perspective of mere-consciousness will be distinguished with *Sarvāstivāda's* six causes.

Chapter six will provide an exposition of *Yogācāra's* ten causes theory. It is mainly in accordance with the elucidation of three Chinese translations and the Sanskrit texts of *Yogācārya-bhūmi-śāstra.* The definitions of ten causes appeared in various texts will be translated in English. By comparing different texts and notes, correct comprehension of the basic definitions of the ten causes would be assured.

Chapter seven distinguishes three types of ten causes, i.e. the worldly ten causes, defiled and non-defiled ten causes with respect to the reincarnation and liberation of the three spheres. These causes in relation with the twelve links of dependent origination will be expounded. Xuan Zang's translation will be the major source for reference supplemented by relevant commentaries.

Chapter eight demonstrates *Asaṅga*'s discrimination of the ten causes based on the texts of PSŚ and Asm in an attempt to inquire into the change of his views. By comparing the similarity and difference of six causes and ten causes, we may get a glimpse of the ideological inheritance of these theories. Besides, evidences are found to prove the *Vijñānavāda's* doctrines confirming the necessity of the co-existent



cause. The findings indicate that *Vijñānavāda* School cannot deny the six causes of *Sarvāstivāda* eventually.

Chapter nine is the conclusion of the findings. It summarizes the significance of ten causes in the early stage of *Yogācāra* School. It is hoped that this will provide a systematic explanation and integration of phased theories of the causality within this system. This would help to demonstrate the soteriological objective of Buddhist ontology.

1.4 Significance of the Study

It is hoped that this thesis could contribute to the following aspects:

Firstly, this study present various Buddhist causation theories including *Sarvāstivāda's* six causes, ŚAŚ'*s* ten causes, *Laṅkāvatāra sūtra's* six causes, YBŚ's ten causes, MB's ten causes and Asm's twenty causes. Their reciprocal relationship and influences are examined. This will help to understand the development of the Buddhist causation theories.

Secondly, since the *Yogācāra* theory of ten causes is scattered into different sections in YBŚ, the meanings and intentions of these causes are so far not expressed clearly. If this thesis can provide a comprehensive and systemic investigation in this respect, it would help to identify the motive of *Yogācārin*'s causation theory and provide an overview to the readers.

Thirdly, researches carried by contemporary scholars are mainly concentrated on the later stage of *Yogācāra*'s ten causes, and therefore, the focal point and implication of the early stage still need to be explored. Wei Yuan's commentary to

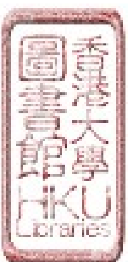
Bodhisattvabhūmi-sūtra deserves the attention for comparative study. By contrasting the original Sanskrit and three different Chinese translations of YBŚ as well as various commentaries, the definitions of the ten causes should be apprehended precisely.

Fourthly, this study will try to prove the causal doctrines of ŚAŚ and *Sarvāstivāda* are the origins of *Yogācāra*'s theory of causality.

Fifthly, *Asaṅga's* criticism of the *Sarvāstivāda* scheme of the six causes in preference to that of the ten causes will be highlighted. This thesis will carefully tracks down his criticism, justification and how he finally synthesizes various views of the Buddhist causation theories.

Sixthly, it is found that *Śāriputra-Abhidharma-śāstra's* ten causes basically include *Sarvāstivāda's* six causes four conditions. The examination of various causes applied in this treatise demonstrates the logical thinking in compliance with relations of inclusion, exclusion and intersection. This investigation reflects the standard of methodology and inference in the period of *Nikāya* Buddhism.

Seventhly, through the exhaustive analysis of causation by various Buddhist scholars, their efforts reinforce the significance of the principle of causality in different aspects. Their contributions help the Buddhist disciples to have full understanding of the major factors for ascendant and descendant of our lives. Therefore, the study of these theories reveals the essence of soteriological objective of Buddhism.



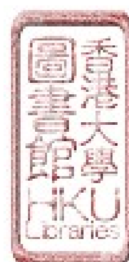
The above outline illustrates the plan and research scope of this dissertation.

Chapter Two

The Ten Causes Theory of Śāriputra-Abhidharma-Śāstra

All Buddhist schools uphold the theory of causality which is the central theme of Buddhism. However, there is no unanimous opinion on primary or auxiliary causes in relation to the fruits produced. It is noteworthy that Buddhist philosophers classify causes into several types. *Sarvāstivāda* of Northern tradition establishes the six causes theory. *Śāriputra-Abhidharma-śāstra* (ŚAŚ) proposes the ten conditions and thirty-three causes theory with ten causes as a fundamental basis. Furthermore, *Pāli* (巴利) tradition advocates the theory of twenty four conditions. The *Yogācāra* School proposes another ten causes theory which has similarities and differences with the forerunners' ideas. Those theories prevailing in the period of *Nikāya* Buddhism may be regarded as the origin of *Yogācāra*'s doctrines.

It seems to have no arguments on the *Yogācāra*'s ten causes theory during the period of *Mahāyāna* Buddhism. Several reasons may be given to explain this situation. Firstly, since the ten causes theory has been established on a later stage and it has included the essence of the earlier theories, therefore, it happens to have fewer problems for argumentation. Secondly, its contents are relevant to the mere-consciousness theory which is comparatively complicated for understanding by the other schools. Thirdly, *Yogācāra* School itself only has inter-religious dialogues within its own system, and therefore, this theory has not received enough attention and reactive response from the academic circle. Fourthly, when *Yogācāra* School was prevailing during the *Mahāyāna* period, other *Hīnayāna* sects were already on their fall or decline, therefore they failed to put forward criticisms on the ten causes theory. If the above inferences can be established, *Yogācāra*'s ten causes theory will be



considered as a refined theory. For investigating the theme of this subject, we should take into consideration how *Yogācārins* appraise and criticize earlier causal theories and in turn synthesize those ideas into their theory of causality. This probing process will involve exploration of the sources of thought. Those inspiring and influencing theories relevant to the ten causes theory will be examined and evaluated carefully for understanding their mutual relation.

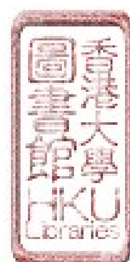
The establishment of causal theories of various Buddhist Schools had gone through hundred years of evolution. The argumentations on causes, conditions and fruits during the period of *Nikāya* Buddhism have different philosophical standpoints resulting in complicated theories. In particular, the six causes theory of *Sarvāstivāda* is the essence of Buddhist philosophy. The causal theories of ŚAŚ and *Sarvāstivāda* pose an inspiring effect on the ten causes theory of the *Yogācāra* School. Therefore, these two theories have important standings in the history of Buddhism. Since Mr. Lu Cheng conceives that the *Sarvāstivāda's* six causes theory is a simplification of the ten causes from ŚAŚ,[1] therefore, this chapter will examine ŚAŚ ten causes and the next chapter will investigate *Sarvāstivāda's* six causes. Due to the sophistication and significance of these two causal theories in the *Nikāya* Buddhism, this paper only concentrates on these two theories. The research of twenty-four conditions of PP is beyond the scope of my research area. [2]

The objective of this research is to trace the possible origins of *Yogācāra's* theory of causation from the sources of Northern tradition, such as ŚAŚ's ten causes

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[1] See 'The Origin and Development of Indian Buddhism', *Lu Cheng's Selected Essays of Buddhism*. Vol. 4, .p.1990. (呂澂：〈印度佛學源流略講〉,《呂澂佛學論著選集》卷四)

[2] A brief comparison of ŚAŚ's ten conditions and PP's twenty-four conditions and their relationship can be found from Frauwallner, Erich, tr. by S.F. Kidd, *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems.* State University of New York Press, 1995.P. 97-116.



and *Sarvāstivāda's* six causes theories. This chapter will be divided into two parts. The first part is a general introduction to the *Nikāya* Buddhism, about their schism and characteristics of the *abhidharma piṭika* (論藏). The second part is a study on ŚAŚ, about the doctrine of ten causes and ten conditions.

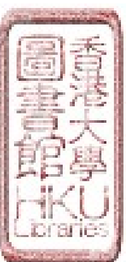
2.1 The Period of the *Nikāya* Buddhism

2.1.1 An Overview of the Buddhist Schism

After Buddha's demise about 400 B.C., the venue for the first *saṃgīti* (the collection of the Buddhist canons, 結集) was held in *Rājagṛha* (王舍城). The Buddhist community established the Buddhist fundamental doctrines and codes of disciplines (*vinaya*, 律藏). The monastic community was good at categorizing the Buddha teachings into the *tripiṭaka* (三藏) and continued their development under the conditions of concordance and unification.

About 100 years later, the first schism of Buddhist community happened due to divergent views on disciplines and doctrines. The unified community was split into two sects, the *Theravāda* (上座部) and the *Mahāsāṃghika* (大眾部). These two sects then gradually divided into eighteen or twenty sects. In the history of Buddhism, the period for the development of various sects after the primitive Buddhism is named as *Nikāya* Buddhism. Contrasted with the later *Mahāyāna* Buddhism that emphasizes benefiting oneself and others, *Nikāya* Buddhism pursues self liberation and is called *Hīnayāna* Buddhism.

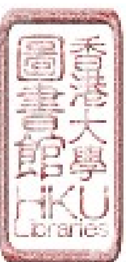
Every Buddhist sects has different views on the Buddha's teachings. Some Buddhists are conservative whilst some are innovative. Since their standpoints are different, it is easy to have disputes and eventually these lead to their divergence.



According to the records of *Mahāvaṃsa* (《大史》) and *Dīpa-vaṃsa* (《島史》) of the Southern Buddhism, the split of Buddhist community happened 200 years after the *nirvāṇa* of the Buddha. The event of ten immoral practices resulted in a dispute in *Vaiśālī* (毘舍離). The second Buddhist council of *tripiṭaka saṃgīti* was held and the elders of the *bhiksu-s* (比丘) announced that these ten behaviors were illegal according to the Buddhist precepts. However, the judgment was not consented by majority of the young *bhiksu-s*, and therefore the Buddhist community was split into the *Theravāda* and the *Mahāsāṃghika* which was called the 'fundamental *schism*' (根本分裂). These two groups further divided into twenty sects according to Northern tradition, or eighteen sects according to *Pāli* tradition. In history, this is called 'subdivision *schism*' (枝末分裂).

According to *Samaya-bhedoparacana cakra* (SBC, *Treatise of the Wheel of the Different Divisions of the Tenets,* 《異部宗輪論》) which is a source book of the history of Buddhism, the division of Buddhist sects was due to the proposition of *bhiksu Mahādeva* (大天) who declared the imperfection of *arhat* (阿羅漢) in five aspects. *Mahādeva* criticized that the attainment of arhatship has not reached the perfection of the Buddha. The views of *Mahādeva* subsequently influenced some Buddhist disciples who admired the attainment of Buddhahood and became the forerunner of *Mahāyāna* Buddhism.

The elders vigorously objected the opinion of *Mahādeva* and the event aroused extensive disputes among the monastic community. Eventually, the great majority of open-minded young disciples assented with *Mahādeva's* idea. The Buddhist community was then split into two clans. One was the rigorous and conservative *Theravāda,* and the other was the liberal and progressive *Mahāsāṃghika.*



2.1.2 The Characteristics of the Abhidharma Buddhism

Various Buddhist's scriptures are compiled in *tripiṭaka* in which *sūtra-piṭaka* (經藏) contains Buddha's doctrines, *vinaya-piṭaka* (律藏) contains Buddhist precepts, *abhidharma-piṭaka* (論藏) contains the compositions from *ābhidharmika-s* (experts of Buddhist studies, 論師) for analysis of those essential doctrines of the Buddha. In these *abhidharma* (阿毘達磨 or 毗曇) treatises, implicit meanings of the *sūtra-s* are explored and explained comprehensively.

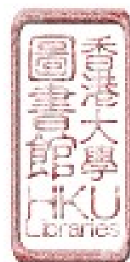
The teachings of primitive Buddhism are scattered in different canons and are not easy for mastery. By organizing the Buddhist doctrines into orders with clear classification, discrimination and explanation, these are the mission and academic achievements of the *Nikāya* Buddhism. As said by MVŚ,

> "Constant discrimination of the nature of *dharma-s* from the *sūtra-s* is called *Abhidharma.* Frequent analysis of the *dharma-s* from innumerable doctrinal perspectives is called *Abhidharma…*The doctrines of defilement, purification, bondage, liberation, *saṃsāric* process and its cessation are systematically complied, classified and analyzed in sequence by means of words, phrases and sentences, all these are called *Abhidharma."* [3]

The central issues of Buddhism are about the problems of defilement, purification, *saṃsāra* and *nirvāṇa*. During the compilation of the *abhidharma*, the *ābhidharmika-s* insisted that intellectual analysis and inference must be in compliance with Buddha's teaching in order to construct a reliable and intact system. Various Buddhist sects complied their own *abhidharma-s* according to their specific philosophical viewpoints to explain the Buddha's teaching. MVŚ summarizes the

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3 「常能決擇契經等中諸法性相故，名阿毘達磨。…能於諸法以無量門數數分別故，名阿毘達磨。……於雜染、清淨、繫縛、解脫、流轉、還滅法，以名身、句身、文身次第結集，安布分別故，名阿毘達磨。」 (T1545： 4b). Also see SA: 8-9.



definitions of *Abhidharma* as follows:

> "As said by *Mahīśāsaka* (化地部), intellectual apprehension can illuminate the doctrines through clear and explicit expressions, therefore it is called *Abhidharma.*
> As said by the sūtra, among all kinds of illuminations, wisdom illumination is supreme.
> As said by *Dārstāntika* (譬喻者), *Abhidharma* is just next to *nirvāṇa*, the supreme among all dharma-s.
> According to Venerable *Buddhadeva* (尊者覺天), '*abhi*' is a prefix which means predominance…
> According to Venerable *Vāmalabdha* (尊者老受), **'***abhi*' means 'veneration', and this dharma is honorable and venerable ." [4]

The Sanskrit word '*abhi*' is a prefix with transliteration as '阿毘' in Chinese. It implies facing towards or direct realization of the *dharma* in the highest sense — *nirvāṇa*. '*Dharma'* is a term with transliteration in Chinese as '達磨'. This word has various meanings such as nature, phenomenal existence, truth, doctrine and the highest teaching, etc. Because of the above-mentioned characteristics and contribution, *abhidharma* is praised as superior *dharma* (*adhipati-dharma* 增上法).

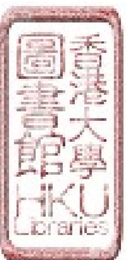
The academic style and the development of the Buddha's teaching can be found in different treatises of *abhidharma*. This includes the seven *Pāli abhidharma-s* of the Southern Buddhism and the seven *Sarvāstivāda abhidharma-s* of the Northern Buddhism in Chinese. These literatures provide the major source of reference for studying the *Nikāya* Buddhism.

2.2 The Ten Conditions and Thirty-Three Causes of Śāriputra-Abhidharma

2.2.1 The Issue to which Buddhist Sect should Śāriputra-Abhidharma-Śāstra Belong

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4 「化地部說：慧能照法故，名阿毘達磨。
如契經說：一切照中，我說慧照最爲上首。
譬喻者說：於諸法中涅槃最上，此法次彼故，名阿毘達磨。….
尊者覺天作如是說：『阿毘』[Abhi]者，是助言，顯增上義…
尊者老受作如是說：『阿毘』，助言，顯恭敬義。….此法尊重，可恭敬故，名阿毘達磨。」
(T1545：4b) and SA: 10-11.



It is generally believed that *Śāriputra* is the composer of *Śāriputra-Abhidharma-śāstra* (《舍利弗阿毘曇論》 ŚAŚ). This treatise was translated by *Dharmayaśas* (曇摩耶舍) and *Dharmagupta* (曇摩崛多) during the period of Yao-Qin (姚秦) dynasty. Since ŚAŚ only has Chinese translation, study of this treatise is rarely found from the Western scholars. We can find the study of ŚAŚ from the contemporary scholars, such as Mizuno Kōgen (水野弘元), Shiio Benkyō (椎尾辨匡), Kimura Taiken (木村泰賢), Watanake Balyū (渡邊楳雄), Nishi Giyū (西義雄), Lu Cheng, Yin Shun, Erich Frauwallner and Andre Bareau. Shiio infers that ŚAŚ could be composed before 200 B.C. after his comparison with those *Pali abhidharma-s*. Mizuno has summarized various opinions from the scholars concerning the issue to which Buddhist sects should ŚAŚ belong.[5] I would like to list out the possible sects that may have connection with ŚAŚ as follows:

1. Independence from various sects

Nishi argues that the treatise of ŚAŚ is a summary of those important Buddhist doctrines and is composed in the period before the distinctive philosophical establishment of different sect. Therefore, it is not appropriate to assert to which sects should ŚAŚ belong. Shiio also holds this opinion.

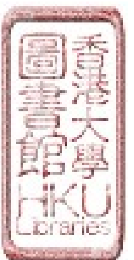
2. *Vātsī-putrīya* (犢子部)

According to *Nāgārjuna's* (龍樹) *Mahāprajñāpāramitā-śāstra* (MPPS,《大智度論》)[6] and the quotation from Jizang's (吉藏) *The Profound Meaning of the Three Treatises* (《三論玄義》),[7] ŚAŚ was composed by *Śāriputra* (舍利弗) for analyzing the Buddha's nine parts of *abhidharma* doctrines.

[5] See Mizuno, Kōgen, tr. by Hui Yeung Chu, *The Study of Buddhist Literatures, the selected works of Mizuno Kōgen*, Vol. 1, 2003. P. 389-416. (水野弘元著，許洋主譯：《佛教文獻研究，水野弘元著作選集(一)》，台北：法鼓文化, 2003, p.389-416.)

[6] T1509:70a.

[7] T1852: 2b, 9c. The views are quoted from *Paramārtha's* (真諦) *Commentary to Different Disputes of Nikāya Buddhism* (a different translation of *Samaya-bhedoparacana cakra*,《異部宗輪論》).



2. <u>*Sammitīya*</u> (正量部)

Sammitīya is a derived sect from *Vātsī-putrīya* . Jizang and Kuiji believe that ŚAŚ follows the basic doctrine of *Sammitīya* (正量部).[8]

3. <u>*Mahīśāsaka*</u> (化地部)

Lu Cheng believes that ŚAŚ has succeeded *Mahīśāsaka* theoretical system and also has connection with *Dharmaguptatika* (法藏部). Both the Northern and Southern *Abhidharma-s* should be developed from this treatise. [9]

4. <u>*Mahāsāṃghika*</u> (大眾部)

Kimura believes that ŚAŚ should belong to *Mahāsāṃghika* according to the doctrines established in this treatise, such as the nature of mind is pure (心性本淨) and nine unconditioned *dharma-s* etc. These prove that the standpoints of ŚAŚ are coherent to *Mahāsāṃghika's* doctrines.

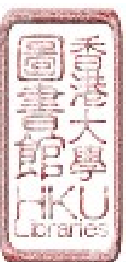
5. <u>*Dharmaguptatika*</u> (法藏部)

Through an extensive research study, Andre Bereau has pointed out that the classification of ŚAŚ is different from the other *abhidharma-s*. The structure of ŚAŚ deals with four parts of *abhidharma*, i.e. Have Query section (*sapraṣna* 問分), Non-query section (*apraṣna* 非問分), Subsumption and Conjunction section (*saṁgraha-samprayoga* 攝相應分), Cause section (*prasthāna* 緒分). It is found that only *Dharmaguptatika* adopts a similar type of classification for which its *abhidharma* consists of five parts, i.e. the basic structure is same as ŚAŚ but separates the Subsumption section and Conjunction section into two distinctive parts that makes up to five parts. Moreover, Andre ascertains that the doctrines of ŚAŚ are

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[8] See *The Profound Meaning of the Three Treatises* (T1852: 2b), *Profound Praised Commentary on Saddharmapundarīka-sūtra* (《法華經玄贊》T1723: 657a) and *Brief Compilation of Yogācārya-bhūmi-śāstra* (BCYBŚ, 《瑜伽師地論略纂》T1829: 38b).

[9] See 'The Origin and Development of Indian Buddhism', *Lu Cheng's Selected Essays of Buddhism.* Vol. 4, .p.1965-1967. (呂澂：〈印度佛學源流略講〉,《呂澂佛學論著選集》卷四)



mostly ascribed to the *Dharmaguptatika*.[10] Erich Frauwallner, Mizuno and Lu Cheng consent to the findings from Andre. In addition to Andre's findings, Mizuno finds that twenty two *dhyāna* (meditation 禪) heavens of the fine-material realm (色界) mentioned in ŚAŚ is a distinctive doctrine of *Dharmaguptatika.*

6. *Vibhajyavāda* (分別說系)

Venerable Yin Shun infers that the theory of ŚAŚ is close to the view of *Vibhajyavāda* (分別說系).[11] *Vibhajyavāda* is a sect upholding the tradition of *Theravāda* who advocates methodology of analysis through separate discrimination (*vibhaṅa* 分別說) since the teaching of the Buddha should be explained and analyzed through different perspectives, i.e. *paramārtha-satya* (absolute truth 真諦), *saṃvṛti-satya* (conventional truth 俗諦) **,** *nitartha*（revelation of the whole meaning 了義）and *neyārtha*（partial revelation 不了義）, etc. In contrast to *Vibhajyavāda*, *Mahāsāṃghika* advocates that all entities are conceptualization only without any substantiality. The Buddhist disciples should apprehend the doctrines of Buddha in totality and it is not necessary to discriminate the doctrines from different aspects. Therefore, it is obvious that *Vibhajyavāda* takes opposite position against *Mahāsāṃghika*.

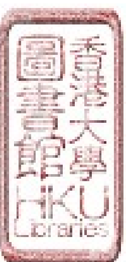
Moreover, there are various opinions as to which sect of *Theravāda* should *Vibhajyavāda* belongs. Mr. Lu Cheng suggests that *Vibhajyavāda* is a merging of last lineage of *Mahāsāṃghika* and *Theravāda* in the Northwest India. Comments and criticisms against *Vibhajyavāda* are often found from the treatises of *Sarvāstivāda*.[12] However, Venerable Yin Shun believes that *Vibhajyavāda* is a large sect derived

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[10] There are several articles published by Andre Bareau in French concerning ŚAŚ, "Les sectes bouddhiques du petit vehicule et leurs Abhidhamma", *Saigon*, 1955, pp. 190-200. "Récherches sur l'Abhidharma de Sariputra", *CIDO* 21, 1947, 187-188. "Les origines du Sariputrabhidharmasastra", *Museon* LXIII, 1950, 69-95.

[11] SŚĀS: pp. 429-430.

[12] A General Introduction of Abhidharma，in *Collection of Academic Buddhist Journal* Vol. 95, 183-205. (〈阿毗達磨泛論〉,《佛教學術叢刊》第 95 冊).



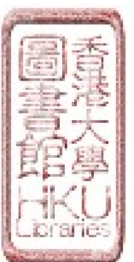
from *Theravāda*. It is highly probable that *Vibhajyavāda* is a combination of *Tambapaṇṇiya* (銅鍱部) [13], *Kāśyapīya* (飲光部), or in general refers to prevailing schools popularized in the region of *Kashmir* (罽賓), such as *Mahīśāsaka* (化地部), *Dharmaguptatika* (法藏部), *Kāśyapīya* (飲光部), with *Mahīśāsaka* as the mainstream which is also influenced by *Mahāsāṃghika*. This is because they are in the similar academic groups and happen to have integrated and harmonized views in the beginning. However, confronting positions were undergone in the historical development that might be unanimous with other academic systems. [14]

In conclusion, it is difficult to determine which Buddhist sect should ŚAŚ belong to from the above analysis. As said by Venerable Yin Shun, it is generally believed that ŚAŚ is a treatise belonging to a Buddhist sect derived from *Theravāda*. All root and branches of *Vātsī-putrīya* (犢子部), *Vibhajyavāda* (分別說系) and *Dharmaguptatika* (法藏部) of the *Theravāda* system regard ŚAŚ as their fundamental treatise.

2.2.2 The Ten Conditions and Ten Causes expounded in ŚAŚ

Śāriputra-Abhidharma-śāstra discusses various aspects and characteristics of all significant entities (dharma-s). Its contents are mainly classification, organization and exposition of important dharma-s. The treatise is divided into four sections with thirty-three chapters. In ŚAŚ, the methodology employed by the author is differentiation and classification of various dharma-s through methods of subsumption and conjunction. This methodology also applies to the investigation on causality. The causes for each dharma-s and interconnection with other dharma-s are tracked down carefully so as to illustrate the meaning of causation in a clearer way.

13 *Tambapaṇṇiya* belongs to *Vibhajyavāda* and was spread in Ceylon.
14 SŚĀS: 408-427.



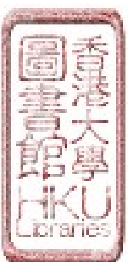
ŚAŚ expounds ten conditions and thirty-three causes in details. Concerning the thirty-three causes, the definitions of the first ten causes are identical with the definitions of ten conditions. As a result, we can learn the meaning of causes from the definition of conditions. The establishment of ten conditions and ten causes formulates the criterion of the primary and auxiliary causes. Its importance is in the demonstration of universal principle for all phenomena. Moreover, the relationship of each condition to all the other conditions is discussed in great detail. As for the remaining twenty three causes, these involve the theory of the twelve links of dependent origination (*dvādaśāṅga-pratītya-samutpāda* 十二緣起) and four kinds of food (四食), etc. These causes involve conditions for existence and belong to the applicable aspects of our living. This chapter will analyze mainly the first ten causes and the remaining twenty-three causes will be explained in brief.

In Buddhism, it is common to call those conditions that produce result or effect directly as 'cause' and those which are less important as 'condition'. But in various *abhidharma-s*, 'cause' can be used as 'condition' for emphasis on 'cause' as one of numerous conditions and in this sense, 'cause' and 'condition' are synonym.

The names of ten conditions and ten causes are as follows:

1. Condition qua cause and direct cause (因緣，因因)
2. Equal-immediate condition and equal-immediate cause (無間緣，無間因)
3. Condition qua object and object cause (境界緣，境界因)
4. Dependence condition and dependence cause (依緣，依因)
5. Karmic condition and karmic cause (業緣，業因)
6. Retribution condition and retribution cause (報緣，報因)
7. Arising condition and arising cause (起緣，起因)
8. Differentiation condition and differentiation cause (異緣，異因)
9. Succession condition and succession cause (相續緣，相續因)
10. Condition of dominance and dominance cause (增上緣，增上因)

If a dharma influences or gives birth to other entity, that dharma is defined as



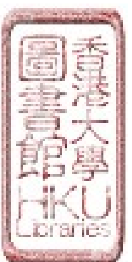
'condition'. In Buddhism, various conditions are classified into four types, i.e. condition qua cause (*hetu-pratyaya*), equal-immediate condition (*samanantara-pratyaya*), condition qua object (*ālambana-pratyaya*) and condition of dominance (*adhipati-pratyaya*). These are conditions required for the rise of a compounded existent. 'Condition qua cause' has the meaning of producing its own fruit. It can be regarded as the direct cause of a compounded entity. The other conditions make contributions to the uprising of an effect to different degrees. Thus it is a wide domain for the coverage of the other supporting conditions. Under this circumstance, all phenomena are dependent co-arising.

ŚAŚ expounds ten conditions in more details than ten causes on their unique characters and subsumptive relation with other conditions. In fact, the definitions of the first ten causes (*hehuḥ*) are same as those ten conditions (pratyayāḥ) and can simply be substituted *–hehuḥ* for *-pratyayāḥ* everywhere.[15] For convenience, this chapter analyses these ten conditions in order to use the relevant contextual meanings to understand the ten causes.

It is noteworthy that ŚAŚ puts forward a specific methodology for analysis of some important dharma-s within the categories of *skandha*, *āyatana*, *dhātu*.[16] This can apply to the ten conditions and ten causes as well. It will be helpful to understand the methodology prior to the exposition concerning the ten conditions since those essential dharma-s are examined by some of the following aspects:

> "[1]What does 'possessing retribution dharma' mean? For a dharma which has karmic reaction, it is called 'possessing retribution dharma'.

[15] See Frauwallner (1995): 107.
[16] This method can be found from 'Have query section' (問分), see chapter one to six of ŚAŚ, T1548: 525c-575b.



[2]What does ‘perceiving dharma’ mean? For a dharma which is mental activity or consciousness, it is called ‘perceiving dharma’.

[3]What does ‘non-perceiving dharma’ mean? For a dharma other than consciousness and mental activities, that entity is called ‘non-perceiving dharma’.

[4]What does ‘accompanying consciousness dharma’ mean? For a dharma accompanying with consciousness all along in the process of arising, abiding and extinction, it is called ‘accompanying consciousness dharma’.

[5]What does ‘non-accompanying consciousness dharma’ mean? For a dharma not accompanying with consciousness all along in the process of arising, abiding and extinction, it is called ‘non-accompanying consciousness dharma’.

[6]What does ‘accompanying karma dharma’ mean? For a dharma which is accompanying with karma all along in the process of arising, abiding and extinction, it is called ‘accompanying karma dharma’.

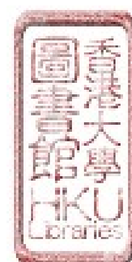
[7]What does ‘non-accompanying karma dharma’ mean? For a dharma not accompanying with karma all along in the process of arising, abiding and extinction, it is called ‘non-accompanying karma dharma’.

[8]What does ‘cause dharma’ mean? If a dharma which is either a perceiving or non-perceiving dharma that will induce retribution, except the attained fruit, that dharma is a cause. Those entities including non-perceiving wholesome dharma-s and four great elements (*maha-bhuta*) are called the ‘cause dharma’.

[9]What does ‘non-cause dharma’ mean? For a dharma which is non-perceiving and without retribution, non-accompanying with karma but has an effect, it is called the ‘non-cause dharma’.”[17]

From these nine aspects, apart from ‘possessing retribution dharma’ (有報法), there are four pairs of dharma-s with contrasting nature. According to ŚAŚ, we can find the defined meaning for some of these terms. ‘Possessing retribution’ means

[17] 「[1]何謂有報法？若法[是]報法，是名有報法。
[2]何謂有緣法？若法[是]心數及心，是名有緣法。
[3]何謂無緣法？除心，若餘非心數法，是名無緣法。
[4]何謂共心法？若法隨心轉，共心生，共住共滅，是名共心法。
[5]何謂不共心法？若法不隨心轉，不共心生，不共住不共滅，是名不共心法。
[6]何謂共業法？若法隨業轉，共業生，共住共滅，是名共業法。
[7]何謂非共業法？若法不隨業轉，不共生，不共住不共滅，是名不共業法。
[8]何謂因法？若法有緣、若[法]無緣有報，除得果。若法無緣善報及四大，是名因法。
[9]何謂無因法？若法無緣無報，不共業得果，是名無因法。」(T1548: 664c-665a)



rendering response through karmic cause. For ‘accompanying with retribution dharma’ (共報法), it refers to wholesome and unwholesome dharma-s. ‘Non-accompanying with retribution dharma’ (非共報法) is morally non-defined dharma-s, such as the five sensory faculties and perceived objects.[18] With regard to the ‘non-perceiving dharma’, it refers to five sensory organs and five physical objects which are ten physical matters under the category of mental objects (*dharma āyatana*, 法處).[19] As for ‘accompanying consciousness dharma-s’, these are mental activities, bodily and vocal actions, etc.[20] As for ‘non-accompanying consciousness dharma-s’, these are ten physical matters and mind (*manas* 意入) of twelve *āyatana*.[21] For ‘accompanying karma dharma’, it includes *manas*, mental activities, bodily and vocal actions, etc.[22] Finally, ‘non-accompanying karma dharma-s’ are those ten physical matters.[23].

With an understanding of the structure and content of these different aspects, we can then employ the relevant methodology for analysis of those ten conditions individually in the following text.

The first member of the ten conditions is ‘condition qua cause’ and its unique characters is defined as follows:

> “What does ‘condition qua cause’ mean?
> If a dharma is a cause, it is called ‘condition qua cause’. Moreover, if a dharma accompanies or not accompany with retribution, it is called ‘condition qua cause’. For a dharma which is either a perceiving or non-perceiving dharma with retribution, except the attained fruit, the remaining non-perceiving wholesome dharma-s and four great elements (*maha-bhuta*), these are called

18 T1548: 528a-b.
19 Ibid, 528c.
20 Ibid.
21 Ibid.
22 Ibid, 529b.
23 Ibid.

the ‘condition qua cause’.”[24]

Referring to the above citation, a dharma, which serves as a cause, is the basic definition of ‘condition qua cause’. The others are different types of condition qua cause. It is said that the condition qua cause are of six kinds:

1. ‘Condition qua cause accompanying with retribution’ is a dharma projecting a fruit through wholesome and unwholesome deeds.
2. ‘Condition qua cause not accompanying with retribution’ is a non-defined dharma such as sensory organs and perceived objects.
3. ‘Perceiving condition qua cause with retribution’ includes all mental activities. Mental activities are necessary conditions for rendering an effect such as exquisite skill of painting.
4. ‘Non-perceiving condition qua cause with retribution’ are dharma-s other than mental activities. This kind of condition produces fruit without the operation of the mind. It is like the seed as condition qua cause in the natural world, as long as it happens to fall into suitable soil to grow, then the function of mind is not required. If the required conditions are inadequate, the seed remains unchanged, but its ability to produce fruit still exists.
5. ‘Remaining non-perceiving wholesome retribution’ refers to those desirable materials existed in the spheres of sensuality and fine-materials. This is because these are wholesome retribution of virtuous conducts but without perceiving function.
6. ‘Four great elements’ are the causes of physical matter.

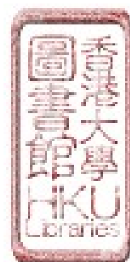
Obviously, ŚAŚ excludes the meaning of ‘attained fruit’ from the ‘condition qua cause’. ‘Fruit’ is designated relative to ‘cause’ and therefore it should be excluded from the sense of ‘condition qua cause’.

“How many conditions do a ‘condition qua cause’ have?
[Answer:] Four
What Four? [Answer:] Co-existent,[25] uprising, growth and retribution are

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[24] 「何謂因緣？若法因，是名因緣。
復次因緣，若法共、非共有報，是名因緣。
復次因緣，若法有緣、若法無緣有報，除得果。若餘法無緣善報及四大，是名因緣。」 Ibid, p.679b .

[25] ‘Co-existent’ (共緣) is corresponding to the ‘differentiation condition’ (異緣) and the reason will



called the four conditions of a 'condition qua cause'. It is said that 'condition qua cause' gives birth to something just as mother and son."[26]

There are four implicit meanings for a 'condition qua cause'. These are 'co-existent condition', 'uprising condition', 'growth condition' and 'retribution condition'. These four conditions are relevant to 'differentiation condition', 'arising condition', 'succession condition' and 'retribution condition' respectively. Their meanings will be expounded later.

Therefore, it is said that a cause has the meaning of giving birth to something like mother giving birth to a son. Once a fruit has been grown, it then becomes the condition for producing other dharma. A dharma that can produce its own fruit is called 'condition qua cause'.

The second member of the ten conditions is 'equal-immediate condition' (*samanantara-pratyaya* 等無間緣) and its unique characters are defined as follows:

"What does 'equal-immediate condition' mean?
If a dharma arises and ceases, it is called 'equal-immediate condition'. Moreover, 'equal-immediate condition' is a dharma in the process of passing away and not completely passing away; or a dharma which is either *skandha, dhātu* or *āyatana* and is by nature succeeding upon the ceasing of the preceding moment. Therefore, it is called 'equal-immediate condition'."[27]

"Moreover, 'equal-immediate condition' has the meaning of succession, such as taking a seat [after someone left]."[28]

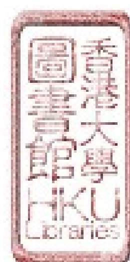
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be explained when dealing with the 'differentiation condition' in the following passage.

[26] 「又曰：因有幾緣？ [答：]四。
何等四？ [答：]共、起、增長、報，是名因有四緣。
謂因生義，如母子。」Ibid, p. 680b .

[27] Ibid, p. 679b. 「何謂無間緣？若法生滅，是名無間緣。復次無間緣，若法已滅若未滅，若陰界入法，各自性即生，若先已滅於現在，是名無間緣。」

[28] Ibid, p. 680b. 「無間謂補處義，如代坐。」



Just as the analysis of 'condition qua cause', 'a dharma arises and ceases' is the basic definition of 'equal-immediate condition'. Its variances are dharma-s of five *skandha*, eighteen *dhātu* and twelve *āyatana*. Each of these dharma-s arises and ceases instantly in the immediate past, then it makes room for the emergence of the subsequent dharma in the next moment, such as cessation of a preceding seed giving rise to a succeeding sprout, etc.[29] Therefore, it is one of the conditions for the uprising of a dharma. It is just like someone must leave a seat in order to let the next person to sit on it. In general, it is a notion entailing that a subsequent thought can only arise upon the cessation of the preceding thought.[30]

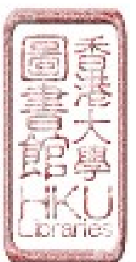
The third member of the ten conditions is the 'condition qua object' (*ālambana-pratyaya*, 所緣緣), its unique characters are defined as follows:

> "What does 'condition qua object' mean?
> All dharma-s are condition qua object.
> Just like the image of a dharma gives rise to mind and mental activities (*caitta*), that dharma is called 'condition qua object.'"[31]
> "Moreover, 'condition qua object' is a target, like a target for shooting."[32]

The image or appearance of an entity can enable the mind and its mental functions to arise. The object serves as a condition for cognition. This is the basic meaning of *ālambana-pratyaya*. Just like the center of an arrow butt, it is a target to be aimed at for shooting. Similarly, *ālambana-pratyaya* is the clinging object of mental activities during the cognitive process. Therefore, cognition cannot arise independently by itself without taking an object.[33]

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29 Ny, p. 445b.
30 SA: .129.
31 T1548: 679b. 「何謂境界緣？一切法境界緣。如相，生心、心數法，是名境界緣。」
32 Ibid, p.680b. 「境界謂的義，如箭射的。」
33 SA: 129.



The fourth member of the ten conditions is the ‘dependence condition’ and its unique characters are defined as follows:

> “What does ‘dependence condition’ mean?
> For a dharma which is to be depended on, it is called ‘dependence condition’. Moreover, if this dharma depends on that dharma for its existence, that dharma is called ‘dependence condition’ for this dharma.
> Depending on body, speech and thought, there comes the bodily, vocal and thought karma.
> Depending on four great elements, there comes the physical conducts. Depending on the earth, there comes planting and harvesting activities, heaps of seeds, so as groups of villages, sentient beings, herbs and jungles.
> Depending on bad friends, there comes erroneous views.
> Depending on good and virtuous friends, there comes the wholesome dharma. Depending on eye faculty (*indriyas* 根) and object, there comes the arising of eye consciousness and concomitant mental activities, so as the ear, nose, tongue, body and mind…..
> The situation of cessation is the same.
> All these are called ‘dependence condition’.”[34]

> “Moreover, ‘dependence condition’ means any entity, such as residence.”[35]

The basic definition of ‘dependence condition’ is something to be depended on for its uprising or cessation. There are a lot of examples mentioned in the text such as the contact of eye organ and object will give rise to consciousness. Therefore, ‘dependence condition’ is like a residence that people rely on for their daily living. Not only the rise of a phenomenon requires ‘dependence condition’ but the extinction of a phenomenon also requires ‘dependence condition’. The coverage of ‘dependence condition’ is the broadest. Basically, all other nine conditions are subordinate to ‘dependence condition’. Without the ‘dependence condition’, the

[34] T1548: 679b. 「何謂依緣？若法有猗，是名依緣。復次依緣，若[彼]法依[此]法生，此法於彼法[爲]依緣。依身有身業，依口有口業，依意有意業；依四大有身口意業；依地有稼穡業、種子聚落、眾生聚落、藥草叢林；依惡知識便生惡不善法；依善知識便生善法；依眼[根]依色[境]生眼識及眼識相應法，耳鼻舌身意亦如是。….滅亦如是。是名依緣。」
[35] Ibid, 680b. 「依謂物義，如舍宅。」

other nine conditions cannot come into existence. In this sense, 'dependence condition' is the upper set and the highest level of the concept of 'condition'.

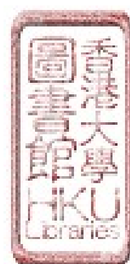
The fifth member of the ten conditions is the 'karmic condition' and its unique characters are defined as follows:

> "What does 'karmic condition' mean?
> Action itself is a 'karmic condition'. The other non-karmic deed is 'karmic condition'. Either karmic cause or non-karmic cause that arouses a deed, it is called 'karmic condition'."[36]
>
> "Moreover, karma is an action, such as a conduct."[37]

The explanation of 'karmic condition' from the above text is not clear. For a better comprehension of this text, we have to refer the meaning of 'accompanying karmic dharma' and 'non-accompanying karmic dharma'. 'Accompanying karma dharma' is a dharma that is accompanying with karma all along in the process of arising, abiding and extinction. This includes mental activities, bodily and vocal actions, etc. Once an action is finished, these things are subsided eventually. On the other hand, 'non-accompanying karma dharma' is a dharma not accompanying with karma all along in the process of arising, abiding and extinction. Like those ten physical matters that include five sensory organs and objects, these are foundation for a karmic deed to act upon. Once an action is finished, these things are not subsided eventually. The meaning of 'accompanying karmic dharma' is the karmic action. 'Non-accompanying karma dharma' is non-karmic deed but functions as a condition for a karmic action to act upon. Therefore, the scope of 'karmic condition' includes both types. According to the text, it can be certain that the meaning of an action is a

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[36] Ibid, 679c.「何謂業緣？業是業緣，若非業是業緣。若業[因生業]、異業因生業，是名業緣。」
[37] Ibid, 680b. 「業謂作義，如使作。」



conduct. A conduct is induced by volition so as to cause something to act upon. This is why it is called ‘karmic condition’.

The sixth member of the ten conditions is the ‘retribution condition’ and its unique characters are defined as follows:

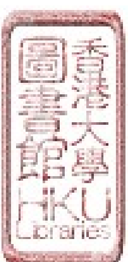
> “What does ‘‘retribution condition’ mean?
> ‘Retribution condition’ is a dharma rendering a response through karmic deeds.”[38]
>
> “Moreover, retribution has a meaning of defiled overflow. It is just like a tree grows fruits.” [39]

‘A dharma rendering a response or an effect through karmic deeds’ is the basic definition of ‘retribution condition’. The example of ripened fruits from a tree is to illustrate that retribution is a result of defilement and overflow. These are the bitter rewards causing the sentient beings to flow around in the three spheres of existence.

The seventh member of the ten conditions is the ‘arising condition’ and its unique characters are defined as follows:

> “What does ‘arising condition’ mean?
> ‘Arising condition’ is a dharma that can cause other things to arise. It is called ‘arising condition’
> Moreover, ‘arising condition’ is a dharma that can cause arising of oneself and other to grow, accompanying with continuous defilement and overflow, such as defilements, roots of wholesome, roots of unwholesome, consciousness (*vijñāna* 意, 識), ideation (*saṃjñā* 想), volition (*saṃskāra* 思), sensation

[38] Ibid, 679c.「何謂報緣？若法有報，是名報緣。」
[39] Ibid, 680b.「報謂津漏義，如樹生果。」



(*vedanā* 覺, 受) and four great elements (*rūpa* 色蘊). These entities are called 'arising conditions'"[40]

"The meaning of 'arising condition' is production, such as a bud of a plant."[41]

'A dharma that can cause other things to rise up' is the basic definition of 'arising condition'. An appearance of a dharma can exert influence to the growth of other things with the same category, like planting beans to give birth to bean sprouts. Therefore, those defiled dharma-s will result in the arising of elements of five aggregates to grow, causing sentient beings to flow around in the ocean of *saṃsāra*. These factors are called 'arising condition'.

The eighth member of the ten conditions is the 'differentiation condition' and its unique characters are defined as follows:

"What does 'differentiation condition' mean?
'Differentiation condition' is a dharma that co-exists with some other things. It is called 'differentiation condition' [42]

"Moreover, the meaning of 'differentiation condition' is inseparate, such as family dependents."[43]

'A dharma that co-exists (for a support) with some other things' is the basic definition of 'differentiation condition'. It is a condition not mutually separate from an effect and so implies the co-existence of two things. The definition of 'differentiation condition' is similar to *Sarvāstivāda's* co-existent cause (*sahabhū-hetu* 俱有因). It is curious that the name of 'differentiation' is not

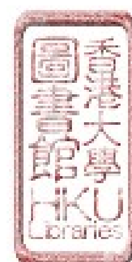
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40 Ibid, p. 679c. 「何謂起緣？若法能起所起，是名起緣。復次起緣，若法自起，能起他流津增長，謂專殺結、善根、不善根、意識、想、思、覺(受之舊譯)、四大，是名起緣。」

41 Ibid, p. 680b.「起謂生義，如種芽。」

42 Ibid, p. 679c. 「何謂異緣？若法共有，是名異緣。」

43 Ibid, p. 680b.「異謂不相離義。如眷屬。」



coherent with the definition of this condition. The possible explanation of this situation is the Chinese translated text might be corrupted for which the term '共 co-exist' is mistakenly written as '異 differentiation' Another evidence is that in the previous passage illustrating the four conditions of the 'condition qua cause', i.e. co-existent (corresponding to the differentiation condition), uprising (corresponding to the arising condition), growth (corresponding to the succession condition) and retribution condition, and among these four conditions, a cause having an attribute of 'co-exist' is clearly mentioned.[44] Hence, the 'differentiation cause' should be understood as 'co-existent cause' according to the above inference.

The ninth member of the ten conditions is the 'succession condition' and its unique characters are defined as follows:

> "What does 'succession condition' mean?
> 'Succession condition' is a dharma that can continue to increase or enhance the strength of an effect. It is called 'succession condition'.
> Moreover, 'succession condition' makes progress from a dharma that is inferior in the beginning to middle-average, and keeps on upgrading to superior level. In this process, the inferior dharma is said to be the 'succession condition' of the middle-average dharma, so as the middle-average to the superior dharma."[45]
>
> "The meaning of 'succession' is enhancement, just like the growth of wealth."[46]

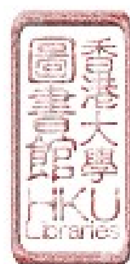
The basic definition of 'succession condition' is a condition leading to positive progress or enhancing the force of an effect. It is like the inferior wholesome dharma-s which induce the middle-average wholesome dharma-s. Likewise, the

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[44] 「又曰：因有幾緣？ [答：]四。
何等四？ [答：]共、起、增長、報，是名因有四緣。」Ibid, p. 680b .

[45] Ibid, p. 679c.「何謂相續緣？若法增益不斷，是名相續緣。復次相續緣，若法初生軟(下)，次生中，後生上。軟法於上法是相續緣，是名相續緣。」

[46] Ibid, p. 680b.「相續謂增長義，如長財。」



middle-average dharma-s conduce the emergence of superior grade of the same species. It is like the case of wealth accumulation that grows gradually from little to many so as to make a mickle.

The tenth member of the ten conditions is the 'condition of dominance' and its unique characters are defined as follows:

> "What does 'condition of dominance' mean?
> 'Condition of dominance' is a dharma that is a condition having prominent efficacy to the arising of an effect and is called 'condition of dominance'.
> Moreover, 'condition of dominance' refers to a dharma that contributes, directs, tends and leads to the uprising of an entity. These include prominence in terms of ambition, diligence, meditation and contemplation; craving, hatred and ignorance; anti-covetousness, anti-hatred and anti-delusion; precepts, meditation and wisdom; oneself, world and existence; eye-organ, ear-organ, nose-organ, tongue-organ, body and mind; with efficacy in object and support as dominance.
> What is meant by ambition dominance? If a dharma which happens by means of the prominence of ambition, that ambition is the 'condition of dominance' of that dharma."[47]

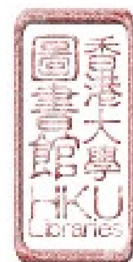
> "The meaning of dominance is free and unrestrained, such as the king of people." [48]

The basic definition of 'condition of dominance' is a dharma possessing the efficient force for the arising of an entity. It has the directing, unrestraining, striving ambition to drive to an end or to make a certain result, therefore, it is regarded as

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[47] Ibid, p. 679c, 680a.
「何謂增上緣？若法勝，是名增上緣。
復次增上緣，若法所增上、所向、所歸、所傾向而生。若以欲增上、以精進增上、以心增上、以思惟增上、以貪增上、以瞋恚增上、以愚癡增上、以無貪增上、以無恚增上、以無癡增上、以戒增上、以定增上、以慧增上、以我增上、以世間增上、以法增上、以眼根增上、以耳鼻舌身意根增上、以增上爲增上、以境界增上、以依增上。
何謂以欲增上？若法以欲勝而生，彼欲於法，爲增上緣。….」

[48] Ibid, p. 680b.「增上謂自在義，如人王。」



'condition of dominance'. *ŚAŚ* enumerates many kinds of condition of dominance for the defiled and non-defiled dharma-s.

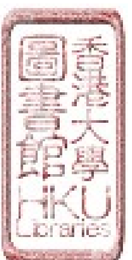
The above analysis provides the basic definitions and relevant examples of the ten conditions. In terms of time frame, various conditions are differentiated into simultaneity, different periods or periods unrestricted. 'Different periods' means 'anterior as condition of posterior' (前爲後緣). They have two types. One is 'inferior or superior undetermined' (不定勝劣) and the other is 'anterior inferior but posterior superior' (前劣後勝). 'Unrestricted period' can either be simultaneous or different. Their relationship is illustrated as follows:

Time frame		**Corresponding Ten Conditions**
simultaneity		differentiation condition, arising condition, condition of dominance
different	inferior or superior undetermined	equal-immediate condition, retribution condition
	anterior inferior but posterior superior	succession condition
unrestricted		condition qua cause, condition qua object, condition of dominance, karmic condition

From the aspects of simultaneity, different or unrestricted period, some conditions affect present entities whilst some conditions affect future existents. Conditions of simultaneity and different period are mutually exclusive and could not arise altogether. For example, succession condition cannot emerge simultaneously with arising condition. On the other hand, since condition qua cause is unrestricted, it can have efficacy either in simultaneous or different period.

2.2.3 The Inclusive or Exclusive Relationship between Ten Conditions

The composer of ŚAŚ examine ten conditions not only from the aspect of

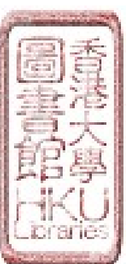


unique characteristic (*svalakṣaṇa* 自相), they also analyze the inclusive or exclusive relationship between ten conditions employing the methodological device of subsumption (*saṃgraha* 相攝). The discussion of the relationship of various conditions to each other is in the following manner. For example, there are dharma-s which are simultaneously condition qua cause and equal-immediate condition. It is possible that there are dharma-s which are condition qua cause but not equal-immediate condition. Furthermore, there are dharma-s which are equal-immediate condition but not condition qua cause. Finally, there are dharma-s which are neither condition qua cause nor equal-immediate condition. The possible relationship of each condition to all the other conditions is listed in this treatise.[49] It is obvious that some conditions have subsumptive relationship which is similar to the concept of subordination in logic, and some are partly subsumption and non-subsumption that are similar to intersection. There are some conditions that are totally exclusive with each other.

ŚAŚ takes the ten conditions as examples to demonstrate the subsumptive relation. 'Dependence condition' includes all conditions because other conditions have to depend on it. In other word, 'dependence condition' has the broadest range of conditions. According to set theory, it is the upper set for the other subsets. Since any upper set contains its subsets, when 'dependence condition' is compared with the other conditions, 'dependence condition' contains the other conditions and thus they have inclusive relationship. The investigation into the relationship of various conditions by ŚAŚ is typical, as said by Venerable Dhammajoti,

> "The catechetical investigation into the relationship viś-a-viś several dharma-s A, B, C, D, E, etc., takes several rounds: First between A and B, A and C, A and

[49] Frauwallner (1995): 105.



D, A and E,… Next, between B and C, between B and D, between B and E,… The whole process can be a rather complex one."[50]

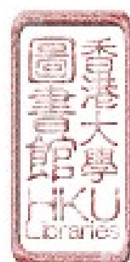
'Catechetical methodology' is a method by answering a question for investigating into the relationship of different dharma-s. It is usually adopted in the *abhidharma* texts which answers a propositional question in alternatives (*pāda* 句), such as *pūrva-pādaka* (that which accords with the former (not the latter) alternative 順前句) and *paścāt-pādaka* (that which accords with the latter (not the former) alternative 順後句). The question is in the form of "If p is true, is q also true?" The answer then may be either: "p is true, but not q" — *pūrva-pādaka*; or "q is true, but not p" — *paścāt-pādaka*. Sometimes, the same question may have an answer in four alternatives, a tetralemma (*catuṣ-koṭi* 四句): (i) p is true, not q; (ii) q is true, not p; (iii) both p and q are true; (iv) neither p nor q is true.[51] An example of such method of catechism is illustrated by ŚAŚ as follows:

"Every condition qua cause must [belong to] dependence condition but not all dependence condition is condition qua cause."[52]

This is the formal expression of *pūrva-pādaka* adopted in *abhidharma*. Since p is subordinate to q, when p exists, it implies that q exists too, and then p and q is a subsumptive relationship. We may substitute 'condition qua cause' for p and 'dependence condition' for q. Therefore, when p is true, q is true. Alternatively, when q exists, it does not imply the existence of p. This is the formal expression of *paścāt-pādaka*. When 'dependence condition' exists, it does not imply the existence of 'condition qua cause'. Therefore, 'condition qua cause' implies 'dependence condition' but not vice versa. ŚAŚ points out that the other eight conditions in

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[50] SA: 33. See also SŚĀS: 202-203.
[51] SA: 32.
[52] T1548: 683a.「凡因緣必[是]依緣，有依緣非因緣。」



relation with ‘dependence condition’ is just the same as ‘condition qua cause’.

With respect to those four conditions, condition qua cause versus equal-immediate condition, condition qua object and condition of dominance, these would be the case of tetralemma which has four alternatives: (1)A.~B, (2) B.~A, (3)A.B, (4)~A. ~B. The first *pāda* is a dharma that is condition qua cause but not equal-immediate condition. The second *pāda* is a dharma that is equal-immediate condition but not condition qua cause. The third *pāda* is a dharma that is both equal-immediate condition and condition qua cause. The fourth *pāda* is a dharma that is neither equal-immediate condition nor condition qua cause.[53] Just like the relation of condition qua cause with equal-immediate condition, the condition qua object and condition of dominance are the same.

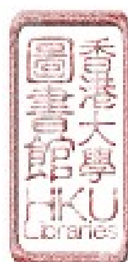
Thereafter, we come to analyze the relation of condition qua cause versus the remaining five conditions. These are the karmic, retribution, uprising, differentiation and succession conditions. These five conditions are subordinate to condition qua cause. We can employ the *pūrva-pādaka* and *paścāt-pādaka* expressed above for understanding their relationship. As said by ŚAŚ:

> “All karmic condition must [belong to] condition qua cause, not all condition qua cause is karmic condition……”[54]

Equal-immediate condition, being the ‘anterior as condition of posterior’, when compared with those simultaneous conditions, such as condition of dominance, arising condition and differentiation condition, they are totally exclusive with each

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[53] Ibid, p. 680b.「或(1)因緣非無間緣，或(2)非因緣即無間緣，或(3)因緣即無間緣，或(4)非因緣非無間緣。」
[54] Ibid, p. 680b.「凡業緣必因緣，有因緣非業緣。」



other. Since equal-immediate condition and retribution condition are ‘anterior as condition of posterior’, these two conditions have tetralemma relationship with karmic condition. Moreover, the characteristics of equal-immediate condition is ‘inferior or superior undetermined’ whilst succession condition is ‘anterior inferior but posterior superior’. Although both are ‘anterior as condition of posterior’, these two conditions are mutually exclusive.

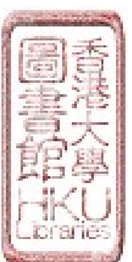
Condition of dominance is a simultaneous condition and it is exclusive with those ‘anterior as condition of posterior’ such as equal-immediate condition, retribution condition and succession condition. On the other hand, condition of dominance has tetralemma relationship with differentiation condition, arising condition and karmic condition.

Since the scope of condition qua object is broad when compared with the other conditions except the dependence condition, condition qua object has tetralemma relationship with the other nine conditions.

Lastly, when compared with condition qua cause, the five conditions from karmic up to succession condition are in subsumptive relation. When compared with the equal-immediate condition, condition qua object and condition of dominance, those five conditions could either be inclusive or exclusive. When any of these five conditions are compared with one another, they are also either inclusive or exclusive.[55]

The catechetical investigation into the relationship viś-a-viś ten conditions

[55] For the details, see SŚĀS: 442-443.



demonstrates the sophisticated defining method of ŚAŚ. According to Venerable Yin Shun's viewpoint, the definition of ten conditions is very close to the six causes of *Sarvāstivāda*. It is obvious that dependence condition is similar to efficient cause (*kāraṇa-hetu* 能作因). Succession condition is similar to homogeneous cause (*sabhāga-hetu* 同類因). Retribution condition is *vipāka-hetu* (異熟因). Differentiation condition is co-existent cause (*sahabhū-hetu* 俱有因) and conjoined cause (*saṃprayuktaka-hetu* 相應因). Arising condition is similar to *sahabhū-hetu* and it is just like the derived matters co-existed with the four great matters. Moreover, unwholesome mental activities arouse together with the corresponding roots of unwholesome. Arising condition is mental activities aroused from ten defilements and three unwholesome roots, and therefore it is actually another expression of universal cause (*sarvatraga-hetu* 遍行因). Although ŚAŚ has mentioned the arising condition of karma but it fails to provide detailed explanation of *sarvatraga-hetu*. This makes it different from *Sarvāstivāda's* six causes. From the above comparison, ten conditions of ŚAŚ is a causal theory in composite of four conditions and six causes. At a later stage, it is very likely that *Yogācāra's* ten causes doctrine is established on the basis of ŚAŚ's ten causes and ten conditions.

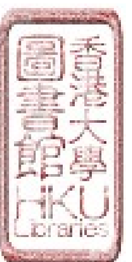
2.2.4 Characteristics of Thirty-Three Causes

After the exploration of ten conditions, ŚAŚ lists a total of thirty-three causes:

"Direct cause, equal-immediate cause, object cause, dependence cause, karmic cause, retribution cause, arising cause, differentiation cause, succession cause, dominance cause;

psychic cause, physical cause;

ignorance cause, karmic force cause, consciousness cause, psycho-physical complex cause, six entrances cause, contact cause, sensation cause, craving cause, grasping cause, existence cause, birth cause, old-age cause, death causes, anxiety cause, sorrow cause, suffering cause, harassment cause, numerous



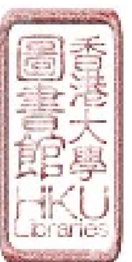
suffering causes;
nutrition cause, overflow cause and rebirth cause."[56]

The definitions of the first ten causes are actually the same as those ten conditions. Then there are psychic and physical causes that signify the causes for mental and physical phenomena. Thereafter, from ignorance to death, these are twelve causes that correspond with twelve links of dependent origination, with addition of anxiety, sorrow, suffering and harassment causes, amounting to eighteen causes. Finally there are nutrition cause, overflow cause and rebirth cause. Nutrition cause includes nourishment from physical food, sensory food, volition and consciousnesses. Since four kinds of nourishment sustain the lives of all sentient beings, it is called the 'nutrition cause'. 'Overflow cause' includes desire, existence and ignorance and these are the causes of defiled livings in the three spheres. 'Rebirth cause' is the cause inducing the existence of *skandha*, *āyatana*, *dhātu*. It is the cause of reincarnation of living beings.

It is notably that some of the last twenty-three causes are repeating causes. Psychic and physical causes are actually the same as psycho-physical complex causes. Some causes are extended to more items, such as 'old-age-and-death' is divided into two distinctive causes, with addition of anxiety cause, sorrow cause, suffering cause, harassment cause and numerous suffering causes. In general, all these are grouped into the twelfth link of 'old-age-and-death'. The reason why ŚAŚ lists more causes is to illustrate the unsatisfactory phenomena of *saṃsāric* process. .

At the end of the chapter, ŚAŚ mentions that there are several situations for the

[56]「因因、無間因、境界因、依因、業因、報因、起因、異因、相續因、增上因。
名因、色因。
無明因、行因、識因、名色因、六入因、觸因、受因、愛因、取因、有因、生因、老因、死因、憂因、悲因、苦因、惱因、眾苦因。
食因、漏因、復有因。」T1548: p. 687b.



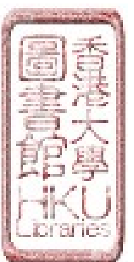
connection of various causes:

> "Cause and becoming cause, cause and conforming cause, anterior cause and co-existent causes, anterior cause and posterior cause, posterior cause and co-existent cause."[57]

Since any singular cause can be combined with becoming cause, conforming cause, anterior cause, posterior cause and co-existent cause, it may constitute varieties of phenomena in the empirical world. ŚAŚ depicts the dynamic influences and conformity of various causes and conditions for the production of an effect. It is clear that the analysis emphasizes the defiled aspects of sentient beings flowing around in the three spheres of existence. Among those thirty-three causes, *Yogācāra* inherits the essence of the basic ten causes to constitute its ten causes theory and the remaining causes are expressed under the defiled causes (雜染十因) from the aspect of twelve links of dependent origination (*dvādaśaṅga pratītyasamutpāda*). Therefore, these two theories should have close relationship with one another.

From the above analysis, various causes are well defined by ŚAŚ from different aspects such as 'possessing retribution', 'non-possessing retribution', 'accompanying consciousness', 'non-accompanying consciousness', 'accompanying karma', 'non-accompanying karma'. Moreover, the catechetical investigation presents a logical exposition. With these specific methodological devices, ŚAŚ is capable of providing a comprehensive classification of the causes and conditions. Nevertheless, ŚAŚ's theory of causality has not received much attention for its significance.

[57] Ibid, p. 688a- 698a. 「因與有因，因與和合因，前因與共因，前因與後因，後因與共因。」



Chapter 3

The *Sarvāstivāda* Theory of Causality

As far as the issue of causality is concerned, one possible origins of *Yogācāra's* theory of causality is *Śāriputra-Abhidharma-śāstra's* ten causes. Another possible origin that has influence on the *Yogācāra's* doctrines would be *Sarvāstivāda's* six causes theory. The *Sarvāstivāda* School is one of the most prominent Buddhist sects during the period of *abhidharma*. This chapter will introduce the historical development of *Sarvāstivāda* School, its major treatises and methodology. An understanding of its background is indispensable for apprehending the major doctrines of *Sarvāstivāda,* especially on the theory of the six causes.

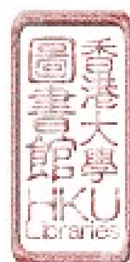
3.1 The Establishment of *Sarvāstivāda* School and its Major Treatises

Sarvāstivāda School originated from the orthodox Theravāda system and developed into a distinct school by the middle of the 3rd century B.C. After the first schism of the two fundamental sects, the process of sub-division of Theravāda was recorded by *Samaya-bhedoparacana cakra* (異部宗輪論):[1]

> "The *Sarvāstivāda* remained united for a certain period of time. 300 years after the demise of the Buddha, there arose some disputes, and it split into two schools: 1. the *Sarvāstivāda*, also called *Hetuvāda* (說因部) ; 2. the original *Sarvāstivāda* which [then] changed its name as the *Haimavāda* (雪山部)….There were a total of eleven sects from the fundamental sects to the sub-divisions."

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[1] 「其上座部經爾所時一味和合，三百年初有少乖諍，分爲兩部：一、說一切有部，亦名說因部；二、即本上座部，轉名雪山部。…..如是上座部七破(裂)或八破(裂)，本末別說，成十一部。」(T2031: 15b). Also, see SA: 36.



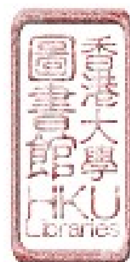
Since there are a total of eleven sects for the *Theravāda*, including the nine sects divided from *Mahāsāṃghika*, there were twenty sects altogether. Each school formed a particular theory on which its ontological structure is built so as to reflect the nature of reality given in experience. Among these sects, it is *Sarvāstivāda* who has a lot of literatures and Buddhist specialists (*ābhidharmika-s* 論師). The philosophical views of *Sarvāstivāda* can be found in seven canonical treatises of the Northern Buddhism. These were translated by Xuan Zang and are called 'a body with six limbs'.[2] The theoretical system of this school is refined and sophisticated, specializing in elucidation and argumentation of Buddhist doctrines. It includes various views of Buddhist schools. Eventually these standpoints are compiled into the great work of *Abidharma-mahā-vibhāṣa-śāstra* (MVŚ, 《大毗婆沙論》). This is why *Sarvāstivāda* is also called *Vaibhasika* (Great Exposition School, 毗婆沙宗).

Vasubandhu (世親) of *Vijñānavāda* originally was follower of *Sarvāstivāda*. His *Abhidharmakośabhāṣya* (AKB, 《俱舍論》) summarizes the central doctrines of *Sarvāstivāda*. Moreover, he puts forth the viewpoints of *Sautrāntika* through discourse of controversy. As a result, AKB includes those profound philosophies of both Buddhist schools.

Saṃghabhadra (眾賢) was another famous *ābhidharmika* at the time of *Vasubandhu*. His *Abhidharma-nyāyānusārā* (Ny, 阿毗達磨順正理論) puts

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2 The seven canonical treatises are: 1. *Dharma-skandha*, (《法蘊足論》) 2. *Saṃgīti-paryāya* (《集異門足論》), 3. *Prajñapti-śāstra*, (《施設足論》) , 4. *Vijñānakāya* (《識身足論》), 5. *Prakaraṇapāda* (《品類足論》), 6. *Dhātukāya* (《界身足論》), 7. *Jñānaprasthāna* (JPS, 《發智論》) . JPS is like a body in relation to the other six as its limbs. Xuan Zang translated these six treatises except *Prajñapti-śāstra*. Later there was a brief translation of *Prajñapti-śāstra* by *Dharmarakṣa* (法護 963-1058) during the Sung dynasty.



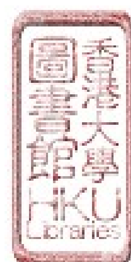
many efforts for justification of the tenets held by *Sarvāstivāda* and rebuts the criticism of *Sautrāntika's* view in AKB. Since *Saṃghabhadra* upholds and explains the *Sarvāstivāda* views more clearly, he is praised as the '*Neo-Sarvāstivāda*'. According to the comment of SA, the contribution of *Neo-Sarvāstivāda* is mainly on the effort of fine-tuning the theory of *Sarvāstivāda*. However, this does not amount to a novel interpretation since those important doctrinal propositions were already found in MVŚ.[3]

These *abhidharma* treatises of the *Sarvāstivāda* include the philosophical discourses of various *Hīnayāna* sects providing the source of materials for study. While discussing the doctrines of *Sarvāstivāda*, I mainly draw materials from MVŚ, *Vashubandhu's* AKB and *Saṃghabhadra's* Ny since these texts represent the orthodox position of *Sarvāstivāda*.

The name of *Sarvāstivāda* comes from the genuine belief of '*sarvam asti*' whose literal meaning is 'all exists'. According to *Vasubandhu's* AKB, "Those who hold 'all exists — the past, the present and the future — belongs to the *Sarvāstivāda*."[4] What Buddha says about 'all exists' refers to the reality of the 12 *āyantana-s* which include eyes, ears, nose, tongue, body, mind, visible, sound, smell, taste, tangibles and mental object.[5] The first six *āyantana-s* are subjective sensory faculties (*indriya*) and the latter *āyantana-s* are perceived objects. The literal meaning of '*āyantana*' is the gate of arising. The contact of organ with object gives rise to various kinds of sensation. That is why Buddha says that twelve *āyantana–s* conclude all realms of our

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3 SA: p. 98.
4 SA, p. 15.
5 SĀg (《雜阿含經》)， T99: 91a.



experience Nothing exists outside those empirically verifiable twelve *āyantana–s*. If we claim that there exists something that we cannot experience, such unconvincing assumption will only lead to doubts and absurdity.[6]

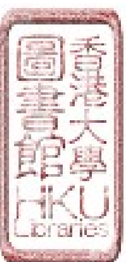
Sarvāstivāda defines the Sanskrit '*dharma*' as '*svalakṣaṇa-dhāraṇād dharmaḥ*'.[7] Every existent possesses its specific characteristic (*svalakṣaṇa* 自相) that can be apprehended by the people. In Buddhism, dharma-s include all kinds of physical and mental existences. Moreover, these dharma-s have senses of cognitive standard, norms and principle, etc. For the purpose of exploring the doctrinal Buddhism, *ābhidharmika-s* of *Sarvāstivāda* systematically analyze various kinds of dharma-s in terms of specific (*svalakṣaṇa* 自相) and universal (*sāmāna-lakṣaṇa* 共相) characteristics. They assert that a uniquely characterized entity is a real entity (*dravya* 實體) with a specific intrinsic nature (*savbhāva* 自性). That is why people conceive the philosophy of *Sarvāstivāda* as a kind of realism. MVŚ declares the fundamental philosophical assertion of *Sarvāstivāda*: "All dharma-s exist tri-temporarily, and their *savbhāva* are persistent."[8] Our understanding of the six causes theory should not be deviated from this basic principle.

3.2 The Important Proposition and Taxonomy of *Sarvāstivāda*:

The qualification of an *ābhidharmika* includes the expertise of his scope of study, especially the comprehension of the fourteen or seven things. This reflects the area of interest of the *Sarvāstivādins*:

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[6] Ibid.
[7] 任持自相，軌生物解。
[8] 「三世諸法，體實恒有。」T1545: 395b.



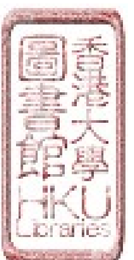
"The meanings of the *abhidharma-piṭaka* should be understood by means of fourteen things: the six *hetu-s*, the four *pratyaya-s*, *saṃgraha*, *saṃprayoga*, *samanvāgama* and *asamanvāgama*. Those who, by means of these fourteen things, understand the *abhidharma* unerringly are called *ābhidharmika-s*; not [those who] merely recite and memorize the words. Other masters say that the meanings of the *abhidharma-piṭaka* should be understood by means of seven things: *hetu-kauśalya*, *pratyaya-kauśalya*, *svalakṣaṇa-kauśalya*, *sāmānalakṣaṇa-kauśalya*, *saṃgraha-asaṃgraha-kauśalya*, *saṃprayoga-viprayoga-kauśalya*, and samanvāgama-asamanvāgama-kauśalya. Those who, by means of these seven things understand the *abhidharma* unerringly are called *ābhidharmika-s*; not [those who] merely recite and memorize the words. "[9]

The scope of doctrinal study includes six causes and four conditions which belong to the aspect of causation. By adding the other *saṃgraha* (subsumption), *saṃprayoga* (conjunction), *samanvāgama* (endowment), *asamanvāgama* (non-endowment), there are total of fourteen things. On the other hand, those fourteen things can be contracted to seven things. This involves *hetu* (cause), *pratyaya* (condition), *svalakṣaṇa* (unique characteristics), *sāmānalakṣaṇa* (universal characteristics), *saṃgraha-asaṃgraha* (subsumption and non-subsumption) and *samanvāgama-asamanvāgama* (endowment and non-endowment). It is obvious that the basic area of study remains unchanged.

By investigating the teaching of Buddha, the *ābhidharmika-s* classify those important dharma-s into different categories for examining their *svalakṣaṇa* and *sāmānalakṣaṇa*. Discernment of *svalakṣaṇa* is to investigate

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9 SA: p. 15. 「…以阿毘達磨藏義應以十四事覺知，謂六因、四緣、攝、相應、成就、不成就，若以如是十四事覺知阿毘達磨無錯謬者，名阿毘達磨師，非但誦持文者。有餘師說：應以七事覺知阿毘達磨藏義，謂因善巧、緣善巧、自相善巧、共相善巧、攝不攝善巧、相應不相應善巧、成就不成就善巧。若以如是七事覺知阿毘達磨無錯謬者，名阿毘達磨師，非但誦持文者。…」(T1545: 116b)

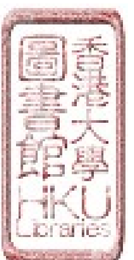


the specific nature of concrete dharma-s taught by the Buddha, such as *skandha, āyatana, dhātu, satya* and *indriya* etc. Apart from discerning the intrinsic nature of these dharma-s, *ābhidharmika-s* have to know their universal characteristics, such as impermanence, unsatisfaction, emptiness and non-substantiality. Based on the taxonomy, the relation of *saṃgraha* or *asaṃgraha* can be determined respectively, and the inclusive or exclusive relation between different dharma-s can be distinguished. Thereafter, the study of *saṃprayoga* (conjunction) and *viprayoga* (non-conjunction) indicates that activities of body and mind are not isolated, so as spiritual cultivation and virtuous conducts. Originally the study of *saṃprayoga* and *viprayoga* deals with all sorts of questions, and gradually the emphasis puts on the conjunction and non-conjunction of mind and mental concomitants. For differentiating the precedent or subsequent relation of different dharma-s, the doctrine of *hetu-pratyaya* is established. In the process of conglomerating causes and conditions, there comes the situation of *samanvāgama* and *asamanvāgama*. For a person to acquire a dharma and continue to possess it, he is said to have the *samanvāgama* of that dharma. The situation of *asamanvāgama* is that a person is losing or disassociating with a dharma.[10]

The *ābhidharmika-s* devote to the study of the fundamental thesis through examining these doctrinal aspects. They eventually set up a formal way of examination. Such methodological devices constitute the essence of canonical treatises of *abhidharma. Ābhidharmika-s* are specialists who are familiar with these fourteen or seven scopes. Later on the *Yogācārains* also inherit this tradition for studying the nature of existents.

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[10] See SŚĀS: 79-90.



3.3 The Central Theme of the Sarvāstivāda Philosophy

The main theme proclaimed by the *Vaibhāṣika* is that "the substance of everything remains unchanged during the three periods of time, i.e. past, present, and future".[11] This gives the *Vaibhāṣika* the name of *Sarvāstivādins*. All kinds of existence can be classified into five basic categories, i.e. matter, mind, mental factors, compositional factors not associated (with either mental or physical factors), and finally the unconditioned existence. Each category consists of various substantial entities. Each entity possesses an essential character (*svabhāva*) that is independent and can last permanently in the past, present and future.

In accordance with the definition of an absolute truth (*pāramārthika sat*), *Sarvāstivāda* holds that for a dharma claimed to be substantially existent, it could be either irreducible material substance not being broken down by force or indivisible mental state of a point instant. This idea of a 'substance' (*svabhāva*) is itself not derived or is irreducible. In contrast with the absolute truth, the definition of a conventionl truth (*saṁvrti sat*) is that when a phenomenon, either a physical object being destroyed or a mental state being separated into individual parts, the awareness of that object is subsided. A clay pot is a good example to illustrate the conventionl truth because, if a hammer breaks a clay pot, the consciousness apprehending that object as a clay pot is vanished.[12]

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[11] See Kalupahana (1976): 105.

[12] See Geshe Lhundup Sopa, Jeffrey Hopkins, *Cutting Through Appearances, The Practice and Theory of Tibetan Buddhism*, (New York: Snow Lion Publications 1989), p. 184. Also, SA: 42-44.

Since *Sarvāstivāda* asserts that when a dharma transverses from one period of time to another, its substance (*svabhāva*) is not altered but its mode is changed. To defend the idea of dharma existing in different modes without losing its *svabhāva*, *Saṃghabhadra* illustrates the reason as follows:

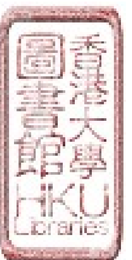
> "The *svabhāva* of *vedanā-s* is sensation, yet we can speak of various types of sensations — pleasurable, etc. The various organs — visual, auditory, etc; — within the same personal series (*santati* 相續) — are all of the essential nature of *prasāda rūpa* (clean derived matters, 清淨所造色); yet among them there are different modes of existences — there are different functions of seeing, hearing, etc. Now, herein, it is not the case that the function being different from the existence, there can be the difference in the functions of seeing, hearing, etc. Rather, the very function of seeing, etc., is none other than the existence of the eye, etc…. Since it is observed that there are dharma-s which co-exist as essential substances, and whose essential characteristics do not differ, but which [nevertheless] have different modes of existence; we know that when dharma-s traverse the three times, their modes of existence vary while their essential characteristics do not change."[13]

The substantial mental and physical entities asserted by the *Sarvāstivāda* are unique and discrete. Reality reduced to point-instant of efficiency is conceived as cause. Th. Stcherbatsky points out that： "Existence is nothing but efficiency and it is this very efficiency which is called a creative cause."[14] Dependent on other conditions, these units of existence account for the causal efficiency (*artha kriya karitva*) that constitutes a particular phenomenon. To the *Sarvāstivāda*, the entire reality that is generally understood in terms of physical and mental phenomenon is a series of changing shortest moments

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[13] See SA: 100.
「受等領等體相雖同，而可說爲樂等性別。又如眼等，在一相續清淨所造色體相同而於其中有性類別，以見聞等功能別故。非於此中功能異有，可有性等功能差別，然見等功能即眼等有，由功能別故有性定別。故知諸法有同一時體相無差，有性類別。既現見有法體同時，體相無差，有性類別，故知諸法歷三世時，體相無差，有性類別。」(T1562：625a.).

[14] Stcherbatsky (1962) Vol. 1: 119.



(*ksaṇa* 刹那) since existence is a flux. The discrete momentary existence explains the reality of incessant changes in terms of dependent origination. In this sense, the *Sarvāstivāda's* substantial existent is an approach for interpretation of the doctrine of dependent arising. The doctrine of impermanence was subsequently formulated as doctrine of momentariness, and then it is integrated with the doctrine of dependent origination constituting the essence of the *Sarvāstivāda's* ontology.

Sarvāstivādins classify all existents of the universe into categories of *saṃskṛta* (conditioned) and *asaṃskṛta* (unconditioned), each having its specific nature. MVŚ defines their difference as follows:

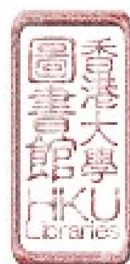
> "A dharma is said to be conditioned if it has arising and ceasing, cause and effect; and acquires the characteristics of conditioned. A dharma is said to be unconditioned if it has no arising and ceasing, cause and effect; and acquires the characteristics of the unconditioned."[15]

All phenomenal existents are dependently originated from an assemblage of conditions. In this respect, they are compounded or conditioned. It is said that the *svabhāva* is weak in nature and has to arise through the power of many factors for its activity. On the other hand, the unconditioned dharma-s are strong and therefore not depending on other factors. Moreover, those unconditioned are in fact no activities at all and thus not requiring the use of causes and conditions.[16]

Based on the viewpoint of *svabhāva* permanently existed in three periods of time, *Sarvāstivāda* infers that the phenomena is in fact a relation of

15 「若法有生有滅、有因有果，得有爲相，是有爲義；若法無生無滅、無因無果，得無爲相，是無爲義。」(T1545：405b). See SA: 26.

16 MVŚ (T1545: 711a-b, 885-887). See Willemen (1998): 28.



conventionl existents necessarily relying on absolute existents. It is a universal assertion to the conditionings. The doctrinal system of *Sarvāstivāda* is based on such fundamental criterion for its ontological and epistemological philosophy.

According to *Sarvāstivāda's* standpoint, dharma-s are distinct ontological entities which, in their intrinsic nature, are eternal and unchanging elements, and abide throughout time, totally unrelated to one another and devoid of any activities. On the ground of *svabhāva*, *Sarvāstivāda* has to rely on an articulated causal doctrine that can account for the arising of dharma-s as phenomena and their dynamic inter-relatedness in accordance with the principle of *pratītya ṣamutpāda*.[17] Therefore, it is of fundamental importance for this school to establish a peculiar causal theory that can be coherent to the theme of tri-temporal existence of dharma-s. It requires a rational interpretation of the fundamental thesis: "What is produced (*utpanna*), what is being produced (*utpadyamāna*) and what is to be produced (*utpattavya*), are all applied to causes (*sahetuka*)", and that is why the *Sarvāstivādins* is also known as *Hetuvādins* (causalists) who expounded a sophisticated doctrine of six causes and four conditions.[18]

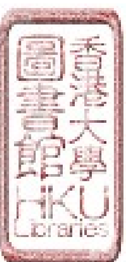
3.4 The Six Causes Theory

3.4.1 The Fundamental Standpoint of the Six Causes Theory

Generally speaking, a cause is the main condition, while conditions are the auxiliary causes. Every existent arises in functional dependence upon a combination of causes and conditions. *Sarvāstivāda* differentiates those causal factors into six causes: i.e. efficient cause (*kāraṇa-hetu* 能作因), co-existent

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[17] SA: 18.
[18] See Willemen (1998): 17.

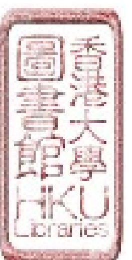


cause (*sahabhū-hetu* 俱有因), homogeneous cause (*sabhāga-hetu* 同類因), conjoined cause (*saṃprayuktaka-hetu* 相應因), universal cause (*sarvatraga-hetu* 遍行因) and retributive cause (*vipāka-hetu* 異熟因). Everything is explained as coming into existence by means of a set of six causes (*hetu*) and four conditions (*pratyaya*). If we want to master the cause-effect relation between various things, we have to distinguish an entity with respect to six causes. This will help to comprehend the formation of an entity and the relevant necessary conditions for achieving an effect.

Some people query that the six causes have not been found from the Buddhist *sūtra-s*: "The six causes are not mentioned in the *sūtras*. The *sūtras* only say that there are four conditions."[19] *Sarvāstivāda* defends that the establishment of the theory is to better elucidate the meaning of four conditions. In *Sarvāstivāda's* abhidharma, the theory of six causes is first discussed in *Kātyayānīputra's Jñānaprasthāna* (JPŚ, 《發智論》)[20], where this issue is brought up in the following dialogue: "Moreover, some people say that six causes are taught in the *sūtra* of *Ekottāragama* (《增壹阿笈摩》) though the text has been lost. Venerable *Kātyayānīputra* (迦多衍尼子) etc, with their devotion and commitment, examined various passages indicating the six causes and composed the *Jñānaprasthāna*. And in this *abhidharma*, the six causes are expounded."[21] Apart from JPŚ, *Vijñānakāya* (《識身足論》) is the first *abhidharma* to systematize the doctrine of six causes in terms of six

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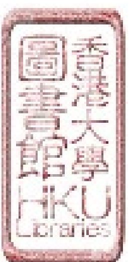
[19] MVŚ:「然此六因，非契經說。契經但說有四緣。」(T1545: 79a.)
[20] T1544: 920c-921a.
[21] MVŚ:「復有說者，六因亦是契經所說。謂《增壹阿笈摩》增六中說。時經久遠，其文隱沒。尊者迦多衍尼子等。以願智力，觀契經中，說六因處，撰集製造《阿毘達磨》[發智論]。是故於此，分別六因。」(T1545: 79b.)



consciousness.[22] For the purpose of establishing the authority of the six causes theory, *Sarvāstivādins* put forth various evidences to support this doctrine.

> "Some masters say that although these six causes are not found in even one *sūtra* for an overall exposition, there are scattered teachings about the six causes in other *sūtra-s*.
>
> As said in the *sūtra*: "The visual consciousness arises through the mutual dependences of visual faculty (as supporting basis), faith and discerning knowledge (as mental activities)." Such utterance is related with conjoined cause.
>
> As said in the *sūtra*: "On condition of visual faculty and visible object, the visual consciousness arises. The coming together of these three gives rise to contact (*sparśa)* which is accompanying with sensation, ideation and volition." Such utterance is related with co-existent cause.
>
> As said in the *sūtra*: "Therein, a *pudgala* (person, 補特伽羅) endows with wholesome and unwholesome dharma-s and while wholesome dharma-s immerge and unwholesome emerge, the accompanying root of wholesome dharma-s has not yet cut off. Since the root of wholesome dharma-s has not yet destroyed, there is still chance for the dharma-s of purities to emerge in the future." Such utterance is related with homogeneous cause.
>
> As said in the *sūtra*: "For those people holding erroneous views, their bodily, vocal and mental actions, their ambition and expectation, all their conducts are in accord with their erroneous views that could induce the undesirable fruits." Such utterance is related with universal cause.
>
> As said in the *sūtra*: "It could not be possible that non-meritorious bodily, vocal and mental actions conduce desirable retributive fruits and it could be the case that these actions conduce undesirable fruits." Such utterance is related with retributive cause.
>
> As said in the *sūtra*: "Two causes and two conditions give rise to correct

[22] T1539: 547c-548a.



view, i.e. the teaching of other and systematic mental application." Such utterance is related with efficient cause.

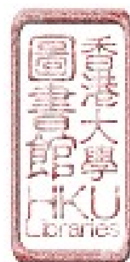
Therefore, these six causes are taught by the Buddha and that is why the venerable composed the treatise according to the views of *sūtra*."[23]

Based on the above quotation of MVŚ, *Saṃghabhadra* further gives a clear exposition in Ny and summarizes as follows: "….[It is obvious that] Buddha has mentioned these six causes in many places. But those people filled with opposing views refuse to recognize due to their delusion."[24]

What is the reason for *Sarvāstivādins* to propose the six causes theory？Their proposition may be directed against opponents of heretics and also the disputing views of Buddhist schools, such as *Dārṣṭāntika, Vibhajyavāda* and *Sautrāntika* of the Theravāda system, so as *Ekavyāvahārika*, *Lokottaravāda* and *Prajñāpti-vādin* of *Mahāsāṃghika* system. Some of these schools assert erroneous views on causality. Some admit that only *dravya* (*svabhāva*) exists in present but not in the past or future, while some maintain the non-substantiality of dharma-s in tri-temporality, and some hold that everything is nominally designated, etc. All these theories are apparently divergent with the standpoints of *Sarvāstivāda* since this school stresses that the *dravya* (*svabhāva*) remains unchanged throughout the three periods of

[23]「有餘師說如是六因，雖無一經次第具說，然於諸經處處散說。
謂契經說：是名見，爲根、信、證智相應。如是等經，說『相應因』。
又契經說：眼及色爲緣生眼識，三和合故觸俱起受、想、思。如是等經，說『俱有因』。
又契經說：如是補特伽羅成就善法及不善法，善法隱沒，惡法出現，有隨俱行善根未斷。以未斷故，從此善根，猶有可起餘善根義，彼於當來有清淨法。如是等經，說『同類因』。
又契經說：諸邪見者所有身業、語業、意業，諸有願求，皆如所見。所有諸行，皆是彼類，如是諸法皆悉能招非欣愛樂不可意果。如是等經，說『遍行因』。
又契經說：無處無容身語意惡行受可愛異熟，有處有容彼受不可愛異熟。如是等經，說『異熟因』。又契經說：二因二緣能生正見，謂他音聲及內如理作意。如是等經，說『能作因』。
故此六因，是佛所說。是故尊者，依經作論。」(T1545: 79b)

[24]「…..如是六因，佛處處說。諸憎背者，迷故不見。」(T1562: 416b, c)



time.

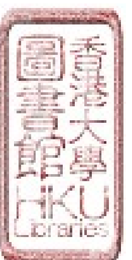
Mahāsāṃghika and its sub-schools, *Ekavyāvahārika*, *Lokottaravāda* and *Kaukkhṭika* (雞胤部), hold that the Buddha has the ability of comprehending all dharma-s instantaneously. This is because Buddha attains omniscience after his enlightenment and is equipped with supernatural qualities that can expound all his teachings with a single utterance, etc.[25] On the contrary, *Sarvāstivāda* refutes the possibility of omniscience in a single moment in JPŚ:

> "[Q:] Does there exist wisdom that can comprehend all dharma-s?
> [A:] No.
> [Q:] If such wisdom arises to know that everything is non-substantiality, why it cannot comprehend everything?
> [A:] No, this is because the wisdom itself, its associates and its co-existents are not to be apprehended.
> [Q:] Does there exist a mind that can comprehend all dharma-s?
> [A:] No.
> [Q:] If such mind arises to know that everything is non-substantiality, why is that it cannot comprehend everything?
> [A:] No, this is because the mind itself, its associates and its co-existents are not to be apprehended."[26]

The mind here refers to the cognizing consciousness. Its associates are those mental concomitants and its co-existents are those sensory faculties. Non-substantiality is the universal characteristics of all dharma-s. However, why *Sarvāstivāda* refuses to admit such wisdom but in fact the *Sarvāstivāda abhidharmika-s* also have this kind of intuition for realizing that everything is

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25 See Yao (2003): 23-24.
26 「[問：] 頗有一智知一切法耶？答：無。
[問：] 若此智生一切法非我，此智何所不知？答：不知自性及此相應、俱有諸法。
[問：] 頗有一識了一切法耶？答：無。
[問：] 若此識生一切法非我，此識何所不了？答：不了自性及此相應、俱有諸法。」
(T1544: 919b) See Yao (2003): 25.

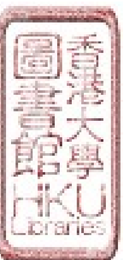


non-substantial and impermanent? Hence, to comprehend everything, we should not just refer to the direct realization on the universality of all dharma-s. To the *Sarvāstivādins,* the true meaning of comprehending everything is not limited to apprehension of the *sāmānalakṣaṇa* only, but also the *svalakṣaṇa*, the associates and co-existents, and relative causes as well. Only if someone fully comprehends these factors attributing to the production of an effect, then he could be capable of comprehending all dharma-s. This is the fundamental standpoint on the establishment of the six causes. In order to deny those causal views and illustrate the true causation, *Sarvāstivāda* puts forth the six causes theory in their canonical treatises.

3.4.2 The Underlying Reason for the Sequence of Six Causes

Sarvāstivādins believe that the six causes have already exhausted all the categories of the causal factors for the conditioned existents. Therefore, there is no requirement to adjust by increase or diminution. Furthermore, the sequence of the six causes has its specific implication. The broadest range is arranged first, and then followed by the narrower ranges. As it is said by *Saṃghabhadra*:

> "The fundamental treatise [of the *Sarvāstivāda*] admits only six causes without addition or reduction. 1. efficient cause, 2. co-existent cause, 3. homogeneous cause, 4. conjoined cause, 5. universal cause, 6. retributive cause.
> The nature of efficient cause covers all kinds of dharma-s (including conditioned and unconditioned) and is arranged in the first place.
> The nature of co-existent cause covers all conditioned dharma-s and is arranged in the second place.
> The nature of the remaining homogeneous cause, etc., each covers certain portions of the conditioned, and therefore they are arranged in the



subsequent orders respectively.
These are the factors to be depended on for the arising of a dharma, and are named as causes."[27]

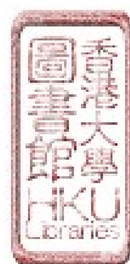
Since the coverage of efficient cause includes conditioned and unconditioned dharma-s, it represents the broadest type of cause. The next one is the second broadest co-existent cause which affects conditioned existents. The third is homogeneous cause because both wholesome and unwholesome conditioned dharma-s belonging to this category. Since conjoined cause is one type of co-existent cause, the former is subordinate to the latter and that is why this cause is ranked the fourth. Since universal cause includes unwholesome dharma-s only and is subordinate to homogeneous cause, therefore it ranks the fifth. The last one is retributive cause, which relates only to the karmic deeds. On this account, the six causes are arranged in proper order after careful examination.

3.4.3 The Analysis of Six Causes

As a matter of fact, there are extensive discussions on the issue of six causes in the *Sarvāstivāda abhidharma*. It is not possible to record down all the materials and I will choose some important points for easy apprehension. The *Sarvāstivāda* defines the six causes from strict analytical methodology. Moreover, the analysis is related to two areas. On the one hand, the establishment of individual cause is to refute the illogical cause of other schools. In this regard, there exists an opponent for whom *Sarvāstivāda*

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27 Ny:「本論許因唯有六種，不增不減。一、能作因。二、俱有因。三、同類因。四、相應因。五、遍行因。六、異熟因。
能作因體，通一切法，是故先說。
俱有因體，遍諸有為，故居第二。
餘同類等，於有為中，如其所應，各攝少分。隨言穩便，次第而說。
法生所賴，故說為因。」(T1562: 416b)



targeted to repudiate with relevant justification. On the other hand, *Sarvāstivāda* has to establish the logical cause. This includes the definition of an individual cause, its applied area, and its effect, together with concrete examples and how a cause is distinguished with the other causes as well. In this regard, this chapter will follow the *Sarvāstivāda*'s analytical method for a detailed exposition. The analytical device for each type of the six causes will be abbreviated as follows:

A. The refutation of illogical causes proposed by other schools:
【opp】target opponent
【reason】refuting justification

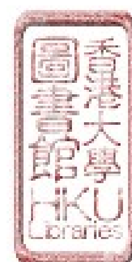
B. Establishment of logical cause:
【def】definition
【scope】applied scope
【example】instance
【fruit】effect to be induced
【diff】distinguished with the other causes

1. <u>Efficient cause (*kāraṇa-hetu*)</u>

【opp】"Someone may hold that the existence of all dharma-s are produced without cause, such as those non-Buddhist. To renounce such erroneous view, the fact that all dharma-s are produced by decisive causes should be illustrated….

Or someone may hold that only the conditioned dharma-s are efficient cause, not unconditioned. To renounce such erroneous view, the fact that unconditioned dharma-s are also efficient cause should be illustrated….

Or someone may hold that a thing itself (*svabhāva*) is also the efficient cause itself…. To renounce such erroneous view, the fact that a thing itself (*svabhāva*) is not the efficient cause should be illustrated….



To avoid all sorts of erroneous views and to illustrate the correct cause, this is the reason why the theory [of efficient cause] should be established."[28]

【reason】"Q: What is the reason that a thing itself (*svabhāva*) cannot be the efficient cause?

A: If a thing itself (*svabhāva*) were the efficient cause of itself, then there would be no difference between cause and effect, the doer and what is done, producer and what is produced, leader and what is led, perceiver and what is perceived, transformer and what is transformed, the one who is continuous and what is continued. However, they do have differences, therefore a thing itself cannot be the efficient cause of itself….

Moreover, if a thing itself can be the efficient cause of itself, it would violate what we see in the world. The finger-tip cannot touch itself; the knife-blade cannot cut itself; the pupil cannot see itself; a strong man cannot carry himself, etc. "[29]

【def】"Being non-obstructive is the meaning of efficient cause, and accomplishing something is the meaning of efficient cause."[30]

"Therefore, efficient cause is not only non-obstructing but also empowering relative to the produced effect. Due to deficiency of direct cause and concourse conditions, everything is unable to arise suddenly."[31]

【scope】"A conditioned dharma has all dharma-s, except itself, as efficient

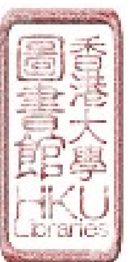
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28 MVŚ:「謂或有執：諸法生時無因而生，如諸外道。爲止彼執，顯諸法生決定有因。…
或復有執：唯有爲法是能作因，非無爲法。爲止彼執，顯無爲法亦能作因。…
或復有執：自性於自性，亦是能作因。爲止彼執，顯自性於自性非能作因。…..
爲止此等種種異執，顯示正因，故作斯[能作因]論。」(T1545: p. 103c-104a)

29 MVŚ:「問：何故自性於自性非能作因耶？
答：若自性於自性爲能作因者，則應因果、能作所作、能生所生、能引所引、能相所相、能轉所轉、能續所續，皆無差別因果等。二既有差別，故於自性，非能作因。…..
復次，若自性於自性爲能作因，便違世間諸現見事，謂指端不自觸，眼不自見，刀不自割，諸有力人不能自負，如是一切。…」(T1545: p. 104b). See Yao (2003): 84, 87.

30 「**不障礙義**是能作義，**有所辦義**是能作義。」Ibid, p. 107b.

31 Ny:「故能作因，望所生果，非唯**無障**，亦有**生力**。然闕親因及因等起，故一切法，不可頓生。」(T1562: p. 417b)



cause, for its arising."[32]

"Moreover, *saṃskrta* can be the efficient cause of *saṃskrta*, and also dependent on it as its predominance fruit. Although *asaṃskrta* can be the efficient cause of *saṃskrta*, it cannot be its predominance fruit. This is because unconditioned dharma-s are incapable of grasping its own fruit (*phala-grahana* 取果) or producing a fruit (*phala-dāna* 與果)."[33]

【example】"In the case of the arising of visual consciousness, with visual faculty as dependent cause, with perceived object as supporting cause, with the potentiality of eye consciousness as unbroken lineage cause, with its associates as favoring cause, with co-existent dharma-s as its companying cause, and so as the arising of auditory consciousness with the dependent cause, etc. All these dharma-s are concluded as efficient cause."[34]

【fruit】"This efficient cause is worldly dharma-s in the three periods of time or unworldly dharma-s, and produces predominance fruit."[35]

【diff】"The feature of efficient cause is none other than the condition of dominance, being the contributing factor to the arising of all dharma-s. But there is a difference between these two terms, the broadest sense of condition of dominance is [the essence of] condition of dominance and the non-obstruction sense is [the essence of] efficient cause."[36]

2. <u>Co-existent cause (*sahabhū-hetu*)</u>

【opp】"As said by the venerable: there are definitely no conascent causes for the conditionings. Or there would be no cause that can account for

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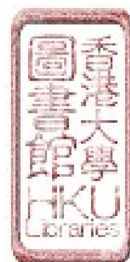
32 「諸法生時，**唯除自體，以一切法**，爲能作因。」Ibid. See SA: 112.

33 MVŚ:「復次，**有爲法與有爲法爲能作因**，亦**以彼爲增上果**。….**無爲法與有爲法雖爲能作因**，而**不以彼爲增上果**，以無取果、與果用故。」(T1545: p.105c)

34 Ny: 「且如有一眼識生時，以所依眼[根]爲依止因；以所緣色[境]爲建立因；以眼識等，如種子法，爲不斷因；以相應法爲攝受因；以俱有法爲助伴因；以耳根等爲依住因，此等總說爲能作因。」(T1562: p. 417a). Also, AK (T1558: p. 30a).

35 MVŚ:「此能作因定**通三世**及**離世法，有增上果**。」(T1545: p 107b)

36 MVŚ:「能作因體即**增上緣**，俱一切法爲自性故。然義有異，謂**多勝義是增上緣義**，**不障礙義是能作因義**。」(T1545: p 104c)



the arising of the conditionings….

Just like the relation of seeds and sprouts in the world, such simultaneous cause and effect does not occur in the affairs of determined cause-effect relationship."[37]

【reason】"Moreover, in many *sūtra-s*, the Blessed One (*Bhagavān*, 薄伽梵) has mentioned the conascent cause and the previously-arisen cause: "This being, that exists. From the arising of this, that arises." In this statement, the first sentence illustrates the case of the conascent cause and the second sentence further illustrates that of the previously-arisen cause.

Therein, the *Bhagavān* has mentioned two types of cause in the *sūtra*: For those ignorant without wisdom, they can perform meritorious deeds although in the state of ignorance. This *sūtra* illustrates the previously-arisen cause.

Therein, the *sūtra* says: Conditioned by visual faculty and visual object, up to mental faculty and object of dharma, there arises the defiled mental application accompanying with delusion… This *sūtra* illustrates the conascent cause."[38]

【def】"Not mutually separated is the meaning of co-existent cause, sharing the same effect is the meaning of co-existent cause, mutually according with one another is the meaning of co-existent cause."[39]

"The co-existent causes are those which are reciprocally manly effect, on account of the fact that they can arise by virtue of mutual support."[40]

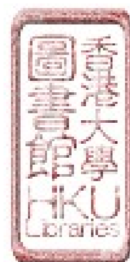
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37 Ny:「又上座說：諸行決定無俱生因。諸行將生，應無因故。…
又諸世間，種等芽等，極成因果相生事中，未見如斯同時因果。」(T1562: p. 418c)

38 Ny:「又薄伽梵處處經中，說有俱生、前生因義。『依此有彼有，此生故彼生。』如次應知前二因義。
又薄伽梵於契經中，分明顯說二種因義：
謂契經言：諸有不敏處無明者，由無明故，亦造福行。此經即顯有『前生因』。
又契經說：眼色爲緣，廣說乃至意法爲緣，生癡所生染濁作意。…此經即顯有『俱生因』。」(T1562: p. 417a). See SA: 117.

39 Ny:「**不相離義**是俱有義，**同一果義**是俱有義，**相隨順義**是俱有義。」(T1562: p. 419c, 420a) Ny proclaims a detailed argumentation of co-existent cause in p. 419-421. Dhammajoti also has essays dealing with the issue of co-existent cause. See SA, p. 117-124 and *Sahabhu-hetu, Causality and Sarvāstivāda*, p. 149-168。

40 Ny:「若法更互爲**士用果**，彼法更互爲俱有因。展轉助力，而得生故。」(T1562: p.417c) SA: 114.



【scope】"All of the conditioned." [41]

【example】"For example: the four Great Elements are co-existent causes mutually among themselves;…So as thought and the thought–accompaniments dharma-s are co-existent causes mutually among themselves… Since co-existent causes are mutually as effect among themselves, they are applicable to all the conditioned dharma-s respectively."[42]

"Like the case of fellow merchants traversing a dangerous road through their mutual strength."[43]

【fruit】"This *sahabhū-hetu* is definitely found in the three periods of time, and produces the manly fruit."[44]

【diff】"Whatever are conjoined causes, they are also co-existent causes and there exist some co-existent causes which are not conjoined causes, viz., the disjoined co-existent causes." [45]

3. <u>Homogeneous cause (*sabhāga-hetu*)</u>

【opp】"Someone holds that essentials (*svabhāva*) of dharma-s are non-existent in the past or future time, or someone may hold that the present is unconditioned, or someone hold that dharma-s belonging to their own category are the homogeneous cause. For example, minds are reciprocally homogeneous causes as the minds; sensations are reciprocally homogeneous causes as the sensations, so as the other dharma-s. To avoid all sorts of erroneous views and to illustrate the reality of three periods of time, and conditioned dharma-s in relation to their own or other categories are the homogeneous cause."[46]

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41 MVŚ:「**一切有爲法。**」(T1545: p 85b)

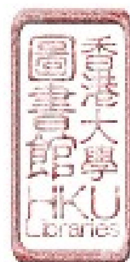
42 Ny:「如**四大種**，更互相望，爲俱有因。…**心與心隨轉[法]**亦更互爲因。是則俱有因，由互爲果，遍攝有爲法，如其所應。」(T1562: p.417c). Also, AK, (T1558:p. 30b). SA: 114.

43 Ny:「如商侶相依，共遊險道。」(T1562: p.425c). Also, AK, (T1558: p.32c). SA: 116.

44 MVŚ:「此俱有因，**定通三世，有士用果**。」(T1545: p 85b). See SA: 114.

45 MVŚ:「**若相應因，即俱有因；有俱有因，非相應因**，謂不相應俱有因是。」(T1545: p.81b) SA: 116.

46 MVŚ:「謂或有執：過去未來非實有體，或執現在是無爲法，或執自類爲同類因，謂心唯與心、受唯與受，餘法亦爾。爲止如是種種異執，顯示實有過去未來及現在世，是有爲法，并自他類爲同類因，故作此論。」(T1545: p. 85b, c)



【reason】"The companions with wholesome dharma-s function as homogeneous causes to generate relevant companions and also the root of wholesome dharma-s….So as the unwholesome and undefined dharma-s."[47] This causal category asserts the moral species of succeeding effect is the same as that of the preceding cause.[48]

【def】"Dharma-s belonging to the same species, a given stage and category are homogeneous causes "[49]

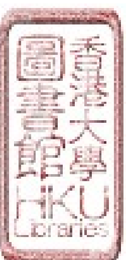
"That wholesome dharma which has arisen previously in the past is the homogeneous cause in relation to that which has arisen later in the same category, and in relation to the companions.
That wholesome dharma which has arisen in the present is the homogeneous cause in relation to that which will be arisen in the future for the same category, and in relation to the companions."[50]

【scope】"All dharma-s in the past and in the present. (The future dharma-s would not be homogeneous cause.)"[51]

【example】"The similar dharma-s are said to be the homogeneous causes of dharma-s similar to them. Otherwise, how can dharma-s of a given category and stage function as homogeneous causes for dharma-s of a given category and stage? Just like *duḥkha-darśana-heya* (abandonment through insight of realizing the suffering, 見苦所斷) defilements pertaining to sensuality sphere functions as the homogeneous causes for *duḥkha-darśana-heya* defilements of the sensuality sphere, so as the *bhāvanā-heya* (abandonment through cultivation, 修所斷) defilements pertaining to sensuality sphere functions as the homogeneous causes for *bhāvanā-heya* defilements pertaining to

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[47] MVŚ:「善根相應法與善根相應法爲因，亦與善根爲因，故作是說。不善、無記，應知亦爾。」(T1545: p. 85b).
[48] See SA: 112.
[49]「**種類等義**是同類義，**界地等義**是同類義，**部類等義**是同類義。」Ibid, p. 90b, c. SA: 112.
[50]「過去善根與未來現在自界善根及相應法爲同類因。現在善根與未來自界善根及相應法爲同類因。」Ibid, p. 85b. See Willemen (1998): 30.
[51]「謂**一切過去現在法**。」Ibid, p. 80a.



sensuality sphere."[52]

"It should be understood that this [homogeneous] cause functions only in the case of similar dharma-s with regard to similar dharma-s, not with regard to those of a different species. For example, the five *skandha-s* which are wholesome, are reciprocally the *sabhāga-hetu* of the five wholesome *skandha-s*. In the same manner, the five unwholesome or undefined *skandha-s* should be known respectively."[53]

【fruit】"The homogeneous cause, on account of inducing uniform-emanation fruit, only functions in the past and present."[54]

【diff】"However, the capability of inducing its [uniform-emanation] fruit is unlimited for this homogeneous cause. It is not in the case of retributive cause whose capability of inducing its [retribution] fruit is definitely limited."[55]

4. Conjoined cause (*saṃprayuktaka-hetu*)

【opp】"Someone holds that the *citta-caitta-dharma-s* arise successively, not simultaneously. As said by *Dārṣṭāntika*: On account of the cause and conditions, the *citta-caitta-dharma-s* arise successively…."[56]

【reason】"Conjunction could not be possible if the time and supporting basis [etc] are mutually apart. To signify 'conjunction', it should be known that they should be simultaneous, they must be supported by the same sensory organ, they must have the same mode of activity

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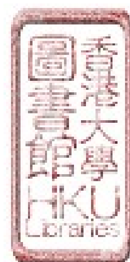
52 Ny: 「爲諸相似於相似法，皆可得說爲同類因。不爾，云何自部自地唯與自部自地爲因，是故說言**自部自地**。…此中欲界見苦所斷，還與欲界見苦所斷爲同類因。如是乃至欲界修所斷還與欲界修所斷爲因。」(T1562: p. 422b)

53 Ny: 「**應知此因，唯相似法。於相似法，非於異類**。如善五蘊與善五蘊展轉相望，爲同類因。染污、無記，應知亦爾。」(T1562: p. 422a) And also AK: (T1558: p. 32c). See SA: 112.

54 MVŚ:「此同類因唯**通過去現在二世，有等流果**。」(T1545: p. 90b, c). See SA: 112.

55 Ny:「然此**同類因，與果功用，無有窮盡**。非如**異熟因，與果功用，定有窮盡**。」(T1562: p. 424c).

56 MVŚ:「謂或有執：心心所法**前後而生，非一時起**。如**譬喻者**。彼作是說：心心所法，依諸因緣，前後而生。…」(T1545: p. 79c)



and they must take the same object."[57]

"Because conditioned dharma-s are weak in their intrinsic nature, they can accomplish their activities only through mutual dependence."[58]

【def】"Because they (the thought and mental concomitants) are reciprocally causes, arisen through their mutual strength, mutually induced, mutually nourished, mutually strengthened, mutually dependent."[59]

"The thought and mental concomitants, depending on the same supporting basis, accomplish the same deed by grasping the same object, being conjoined and not mutually apart, arise simultaneously and respectively."[60]

【scope】"What is conjoined cause? It is all sorts of thought and mental concomitants."[61]

【example】"The *mahā-bhūmika-s* (universal dharma-s 大地法 belongs to *caitta*) are conjoined causes. The word '*mahā*' refers to mental activities, and these ten dharma-s are the origination of *citta*."[62]

"This is like two bundles of straw which stay in position through mutual dependence. [Likewise,] when many ropes are combined, a huge log can be dragged; and many people can cross a big river by joining hands together."[63]

【fruit】"The conjoined cause definitely functions in three periods of time and

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57 Ny:「**非時依異可有相應**。但說相應，即知一切時、依、行相、境事皆同。」(T1562: p. 425c). See SA: 126.

58 MVŚ:「諸有爲法性羸劣故，展轉力持，方能起作。」(T1545: p. 81b). See SA: 115.

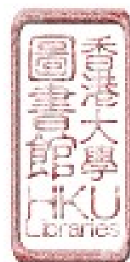
59 MVŚ: 「[心心所法]展轉爲因故，展轉力生故，展轉相引故，展轉相養故，展轉相增故，展轉相依故。(T1545: p. 81b). See SA: 115.

60 「同依一根，同緣一境，而得生故，可說一切和合無異，是故**一切心心所法**，隨其所應，**俱時而起**。」Ibid, p. 79c.

61 「云何相應因？謂**一切心、心所法**。」Ibid, p. 80a.

62 「**十大地法，爲相應因**，大者謂心，如是十法。是心起處。」Ibid, p. 80b.
The ten *mahā-bhūmika-s* are *vedanā* (sensation), *saṃjñā* (perception), *cetanā* (volition), *sparśa* (contact), *manaskāra* (mental application), *chanda* (predilection), *adhimokṣa* (resolve), *smṛti* (recollection), *samādhi* (concentratin), *prajñā* (understanding).

63 「如二蘆束，相依而住；多繩相合，能牽大木；多人連手，能渡大河。」Ibid, p.80b. See SA 115.



induces manly fruit."[64]

【diff】The distinction between conjoined cause and co-existent cause has been explained before.[65]

5. Universal cause (*sarvatraga-hetu*)

【opp】"Someone holds that all defilements are universal cause. To avoid such erroneous view, the fact that for all defilements, some will constitute the *sarvatraga* and some will not constitute the *sarvatraga*, should be illustrated."[66]

【reason】"In order to illustrate that the *svabhāva* exists in the past and the future, and the present is conditioned. It is just like *duḥkha-darśana-heya* defilements functioning as the universal cause, so as *samudaya-darśana-heya* (abandonment through insight of realizing the cause of suffering, 見集所斷) defilements, due to the same nature and species."[67]

【def】"Being a cause applicable to all defilements is universal cause."[68]

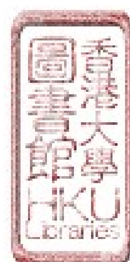
【scope】"All sorts of universal *anuśaya-s* (the dormant defilement, 隨眠) and their relevant companions either in the past or in the present."[69]

【example】 "Universal causes are those universal *anuśaya-s* and their relevant companions which have arisen previously in the past as the universal causes in relation to those posterior defilements belonging to the same or other categories, and in relation to the arising of their relevant companions."[70]

"Eleven defilements (*kleśa-s*) pertaining to the sphere of

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64 「此相應因，定通三世，有士用果。」Ibid, p. 81b.
65 See SA: 116 for a detailed exposition.
66 「謂或有執：一切煩惱皆是遍行，爲止彼執，顯諸煩惱有是遍行、有非遍行。….」Ibid , p. 90 c.
67 「欲顯過去未來體是實有，現在是有爲故。如說見苦所斷、見集所斷亦爾，體類同故。」Ibid, 91b.
68 「**遍爲[煩惱]因義**，是遍行義。」Ibid , p. 96a. See SA: 113.
69 「謂一切過去現在遍行隨眠，及彼相應俱有法。」Ibid, p. 80a.
70 Ny: 「遍行因者，謂前已生遍行隨眠及俱品法，與後同地**自部他部諸染污法**，爲遍行因。…亦爲餘部染法因故，由此勢力，餘部煩惱及彼眷屬，亦生長故。」(T1562: p. 426a)



sensuality for which five *dṛṣṭi*, doubt, ignorance are abandonment through insight of realizing *duḥkha; mighyādṛṣṭi* (erroneous view 邪見), *dṛṣṭi-parāmarśa* (stubborn erroneous views 見取見), doubt and ignorance are *samudaya-darśana-heya*. *Kleśa-s* pertaining to the fine-material and immaterial spheres are also eleven kinds for each realm in the same manner."[71]

【fruit】"The universal dharma-s inducing their own species (uniform-emanation fruit) only function in the past and present."[72]

【diff】"Since the strength of universal causes surpass the homogeneous causes, therefore it is established as a specific type of cause distinguishing from homogeneous cause."[73] This is because universal cause functions in relation to same species of both own and other categories whilst homogeneous cause confines only to own category.

6. <u>Retributive cause (*vipāka-hetu*)</u>

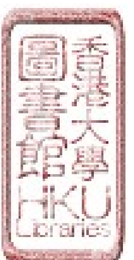
【opp】"Someone holds that there is no *vipāka-hetu* apart from volition (*cetanā*), and no *vipāka-hetu* apart from sensation (*vedanā*), such as *Dārstāntika*. To avoid such erroneous view, the fact that *vipāka-hetu* and *vipāka-phala* comprise all the five *skandha-s* should be illustrated.

Or someone holds that only *citta-caitta* have *vipāka-hetu* and *vipāka-phala*, such as *Mahāsāṃghika*. To avoid such erroneous view, the fact that all kinds of *rūpa* and *citta-viprayukta-saṃskāra* also have *vipāka-hetu* and *vipāka-phala* should be illustrated.

Or someone holds that: As long as *vipāka-hetu* has not reached the matured stage, its *svabhāva* exists permanently. Until the fruit has

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71 MVŚ:「欲界有十一：謂見苦所斷五見、疑、無明；見集所斷邪見、見取、疑、無明。色、無色界各有十一，應知亦爾。」(T1545: p. 91b)
72 MVŚ:「此遍行因唯通過去現在二世，有等流果。」(T1545: p.96a)
73 Ny:「此因勢力，越同類因勢力而轉，故別建立。」(T1562: p. 426a)



ripened, its *svabhāva* is then dissolved. As said by *Kāśyapīya*: It is just like the seed, if the sprout has not matured, the potentiality exists permanently until the maturation of sprout. The situation of *vipāka-hetu-s* is the same. To avoid such erroneous view, the fact that the intrinsic nature of *vipāka-hetu* still exists after maturation should be illustrated.

Or Someone holds that： There are no desirable or undesirable retributions for the karma, just as those non-Buddhists. To avoid such erroneous view, the fact that desirable or undesirable retributions aroused as a result of the karma should be illustrated."[74]

【reason】"The *rūpa-s, citta-caitta* dharma-s and *citta-viprayukta-saṃskāra-s* are retributions of *citta-caitta. Citta-caitta* dharma-s with regard to those retributions constitute *vipāka-hetu-s.*

Therein, *citta-caitta* dharma-s are those unwholesome and wholesome defiled mind and mental concomitants. These also include those *cittānuvṛttaka-rupa* and *citta-viprayukta-saṃskāra-s* because all of these constitute the same effect.

The retributive *rūpa-s* are aggregate of matters, i.e. the five sensory faculties, form, smell, taste, and tangible objects.

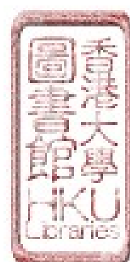
Minds are six consciousnesses.

Mental concomitants are three aggregates, i.e. sensation, ideation and volition, etc.

Citta-viprayukta-saṃskāra-s are aggregate of conditioning forces, such as *jīvitendriya* (root of life 命根) and *nikaya-sabhāga* (commonality of sentient beings 眾同分), etc.

The above illustrates that *vipāka-hetu* and *vipāka-phala* comprise

[74] MVŚ:「謂或有執：離思無異熟因，離受無異熟果，如**譬喻者**。爲止彼執，顯異熟因及異熟果，俱**通五蘊**。
或復有執：唯心心所有異熟因及異熟果，如**大眾部**。爲止彼執，顯此因果，亦**通諸色、不相應行**。…
或復有執：諸異熟因，果若未熟，其體恒有。彼果熟已，其體便壞。如**飲光部**。彼作是說：猶如種子，芽若未生，其體恒有，芽生便壞。諸異熟因，亦復如是。爲止彼執，顯異熟因，**果雖已熟，其體猶有**。
或復有執： 所造善惡，無苦樂果，如**諸外道**。爲止彼執，顯善惡業，有苦樂果。故作斯論。」(T1545: p. 96a). See SA: 113.



all five *skandha-s*.”[75]

【def】“A *vipāka* is a result dissimilar from its cause; such as wholesome and unwholesome causes constitute the neutral retribution.” [76]

“The effect has a meaning of maturation. There are two types of maturation: 1. Maturation of similar type. 2. Maturation of dissimilar type. Maturation of similar type is *niṣyanda-phala*, such as wholesome produces wholesome, unwholesome produces unwholesome and neutral produces neutral. Maturation of dissimilar type is *vipāka-phala*, such as wholesome and unwholesome causes constitute the neutral retribution. Since neutral retribution is originated from wholesome and unwholesome dissimilar causes, it is called maturation dissimilar from its cause.”[77]

【scope】“*Vipāka-hetu*-s are all unwholesome and wholesome defiled dharma-s.”[78]

【example】“The unwholesome and wholesome dharma-s are *vipāka-hetu*-s, since they are of the nature of retribution. Why do the neutral dharma-s not bring about retribution? Because they are weak, like rotten seeds. Why not the outflow-free [dharma-s]? Because they are not moistened by craving, like unmoistened intact seeds. [Why not] those not belonging to any sphere? Because, not belonging to any sphere, what kind of sphere-specific (bound to a sphere) retributions could they bring about? The remaining [unwholesome and wholesome] dharma-s have those two conditions (i.e. not weak and moistened by craving) and therefore

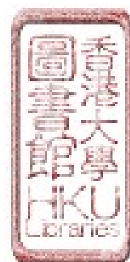
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75 「諸心心所法受異熟色、心心所法、心不相應行。此**心心所法與彼異熟，爲異熟因**。此中『諸心心所法』者，謂一切不善、善有漏心心所法。此言亦攝彼隨[心]轉色，不相應行與心心所，同一果故。
『異熟色』者，謂色蘊，即眼等五根、色香味觸。
『心』者，謂識蘊，即眼等六識。
『心所法』者，謂三蘊，即受、想、思等。
『心不相應行』者，謂行蘊，即命根、眾同分等。
此顯**異熟因及異熟果，俱通五蘊**。」Ibid, p. 96b.

76 「**異類而熟**是異熟義，謂**善、不善因，以無記爲果**。」Ibid, p. 103c.

77 「**果是熟義**。…熟有二種：一者同類；二者異類。
同類熟者，即等流果。謂善生善，不善生不善，無記生無記。
異類熟者，即異熟果。謂善、不善，生無記果。
此無記果從善、不善異類因生，故名異熟。」Ibid, p. 96b.

78 「謂一切不善及善有漏法。」Ibid, p. 80a.



can induce retribution, just like intact seeds that are moistened by water."[79]

【fruit】"This *vipāka-hetu* can definitely be found in the three periods of time and is capable of inducing the retributive fruit." [80]

【diff】See the distinction with homogeneous cause mentioned above.

The above extracts from *Sarvāstivāda abhidharma-s* illustrate different aspects of the six causes and should be able to give a comprehensive exposition attributing to the theory of causality.

3.4.4 The Mutual Relation between the Six Causes

As for the inclusive or exclusive relationship between these six causes, it can be understood by the summation found in MSŚ. Firstly, the intersection or non-intersection relationship of conjoined cause with the other five causes are examined:

"If anything that is conjoined cause, that thing is also co-existent cause; there exists a thing which is co-existent cause but not conjoined cause, such as *citta-viprayukta-saṃskāra-s.*

If anything that is conjoined cause, that thing is also efficient cause; there exists a thing which is efficient cause but not conjoined cause, such as *citta-viprayukta-saṃskāra-s.*

[Q:] Is conjoined cause also homogeneous cause? A: It should be considered in terms of four alternatives, a tetralemma (*catuṣ-koṭi* 四句).

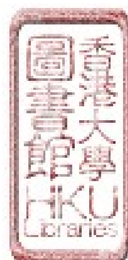
[Q:] Is conjoined cause also universal cause? A: It should be considered in terms of four alternatives.

[Q:] Is conjoined cause also retributive cause? A: It should be considered

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79 「唯諸不善及善有漏是異熟因，異熟法故。何緣無記不招異熟？由力劣故。如朽敗種。何緣無漏不招異熟？無愛潤故，如貞實種，無水潤沃。又非繫地，如何能招繫地異熟。餘[不善及善]法具二，是故能招。如貞實種，水所沃潤。」AK, (T1558: p. 33a). SA: 113.

80 MVŚ:「此異熟因**定通三世，有異熟果**。」(T1545: p. 103c)



in terms of four alternatives." [81]

After the investigation of conjoined cause, then the relationship of co-existent cause with the remaining four causes is examined:

> "If anything that is homogeneous cause, that thing is also co-existent cause; there exists a thing which is co-existent cause but not homogeneous cause, such as future dharma-s.
> If anything that is universal cause, that thing is also co-existent cause; there exists a thing which is co-existent cause but not universal cause.
> If anything that is retributive cause, that thing is also co-existent cause; there exists a thing which is co-existent cause but not retributive cause.
> If anything that is co-existent cause, that thing is also efficient cause; there exists a thing which is efficient cause but not co-existent cause, such as unconditioned dharma." [82]

After the investigation of the conjoined and co-existent causes, then the relationship of homogeneous cause with the remaining three causes is examined:

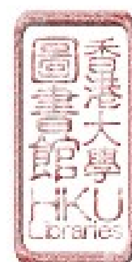
> "If anything that is universal cause, that thing is also homogeneous; there exists a thing which is homogeneous cause but not universal cause.
> [Q:] Is homogeneous cause also retributive cause? A: It should be considered in terms of four alternatives.
> If anything that is homogeneous cause, that thing is also efficient cause; there exists a thing which is efficient cause but not homogeneous cause, such as future and unconditioned dharma-s." [83]

After the investigation of the conjoined, co-existent and homogeneous causes, then the relationship of universal cause with the remaining two causes is examined:

> "[Q:] Is universal cause also retributive cause? A: It should be considered in terms of four alternatives.
> If anything that is universal cause, that thing is also efficient cause; there

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[81] MVŚ (T1545: p. 107b).
[82] MVŚ (T1545: p. 107c).
[83] MVŚ (T1545: p. 107b-108a).



exists a thing which is efficient cause but not universal cause." [84]

The last one to examine is efficient cause:

"If anything that is retributive cause, that thing is also efficient cause; there exists a thing which is efficient cause but not retributive cause, such as undefined and outflow-free dharma-s."[85]

The methodological device of *Sarvāstivāda* is the same as that of ŚAŚ.

The mutual relation of six causes is summarized as follows:

1. The scope of efficient cause is the broadest. The other five causes are subordinate to efficient cause, and therefore they are subsumptive relation.
2. The scope of co-existent cause is the second broadest. The homogeneous, universal, conjoined and retributive causes are subordinate to co-existent cause. Therefore, they are subsumptive relation.
3. When homogeneous cause is compared with universal cause which is subordinate to homogeneous cause, they are subsumptive relation. When homogeneous cause is compared with retributive and conjoined causes, they are intersection relation.
4. When conjoined cause is compared with homogeneous, universal and retributive causes, they are intersection relation.
5. When universal cause is compared with conjoined and retributive causes, they are intersection relation.
6. When retributive cause is compared with homogeneous, universal and conjoined causes, they are intersection relation.

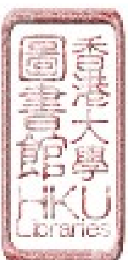
3.4.5 Distinction of the Six Causes in terms of Time Frame

From the perspective of tri-temporality, the functions of six causes inducing corresponding fruits are distinguished:

"Universal and homogenous causes only exist in the past and present, but not in the future, and the reason has already been explained before.

Conjoined, co-existent, retributive causes can be found in the three

[84] MVŚ (T1545: p. 107b-108a).
[85] MVŚ (T1545: p. 107b-108a).



periods of time.

Although the passage has no indication of the efficient cause, by inference, this cause exists in both tri-temporal worldly realm (conditioned) and temporal transcendental unworldly realm (unconditioned), and therefore is not determined in term of time."[86]

It is said that the universal and homogenous causes could have functions in the past and the present but not in the future. Conjoined, co-existent, retributive causes could have functions in the past, present and future. Efficient cause is undetermined since this cause could have function for conditioned (abided by time frame) and unconditioned (not abided by time frame) realms.

3.4.6 Six Causes in relation to Four Conditions and Five Fruits

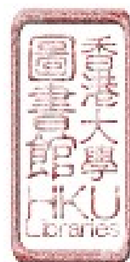
According to the *Sarvāstivādins,* the doctrine of six causes is another way for expression of the four conditions. Four conditions including condition qua cause (*hetu-pratyaya*), equal-immediate condition (*samanantara-pratyaya*), condition qua object (*ālambana-pratyaya*) and condition of dominance (*adhipati-pratyaya*) are classification of various causes and conditions adopted by both *Hīnayāna* and *Mahāyāna* Buddhism. These four categories of conditions comprise numerous conditions for the arising of various dharma-s. The definitions of four conditions have already been explained in the last chapter.

According to MVŚ, the functions of the four conditions can be found in the mental phenomena:

"A *citta* or *caitta* of a given *kṣaṇa* (moment 刹那) induces the arising of

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[86] Ny:「遍行、同類，唯居過現，未來世無。理如前說。
相應、俱有、異熟三因，於三世中，皆悉遍有。
頌既不說能作因所居義，准應知通三世非世，不可說彼定時分故。」(T1562: p. 428b)



a similar *citta* or *caitta* — this is condition qua cause. This same *citta* or *caitta* gives way to the *citta* or *caitta* of the next moment so that it can arise — this is equal-immediate condition. This very one can serve as the object of cognition for the *citta* or *caitta* of the next *kṣaṇa* — this is condition qua object. This very one does not obstruct the arising of the *citta* or *caitta* of the next *kṣaṇa* — this is condition of dominance…. Thus all mental activities have functions of the four conditions in the past and present, except the final *citta-caita-s* of an *arhat*. The other conditioned dharma-s only can function as three conditions [except the equal-immediate condition]."[87]

With the exception of an *arhat's* final *citta-caita-s* due to no continuation of another mental activities, all *cita-caitta-s* may function as the four conditions. In general, the tenet of the Buddhism is to conceive the primary factor as cause and secondary factor as condition. The primary factor is also named as condition since it is one of the factors contributing to the production of an effect. Therefore, the two terms, cause and condition were used more or less synonymously in the *sūtra-s*. Nevertheless, MVŚ distinguishes various differences between cause and condition. One important point is mentioned in SA:"…there is a difference in significance: a cause signifies what is proximate, a condition signifies what is remote."[88]

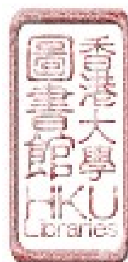
Based on the cause-effect relation, five fruits are the effect aroused from six causes or four conditions. The definitions of five fruits are:

"There are five fruits (or effects): 1. *Niṣyanda-phala*, 2. *Vipāka-phala*, 3. *Visaṃyoga-phala*, 4. *Puruṣa-phala*, 5. *Adhipati-phala*.

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[87] MVŚ:「一物體中有四用故，
謂一刹那心心所法引起次後刹那同類心心所，故立爲因緣。
即此開避，次後刹那心心所法令得生故，立爲等無間緣。
即此能爲次後刹那心心所法所取境故，立爲所緣緣。
即此不障礙次後刹那心心所法令得生故，立爲增上緣。…
如是等過去現在非最後心心所法具四緣性，餘有爲法有三緣性, [除等無間緣]。」(T1545: p. 109a)

[88] See SA: 131.



Niṣyanda-phala is uniform-emanation fruit of the same species, e.g., wholesome is produced from previous wholesome, unwholesome is produced from previous unwholesome, neutral is produced from neutral dharma-s.
Vipāka-phala is retribution fruit induced from previous unwholesome, wholesome defiled karma-s. The causes are morally defined but the fruit is undefined. Since the retribution matured in different categories, the fruit is therefore named as *vipāka*.
Visaṃyoga-phala is disconnection fruit for detachment from all *kleśa-s* or bondages, during the path of no interruption.
Puruṣa-phala is the manly fruit. By virtue of activity, another dharma is produced as a result of human efforts.
Adhipati-phala is predominance fruit. For a dharma comes into existence from the superior strength of another dharma, this dharma is named as predominance fruit of that dharma."[89]

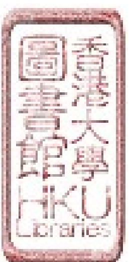
The respective fruits for each of six causes are: co-existent and conjoined causes induce manly fruit, homogenous and universal causes induce uniform-emanation fruit, retributive cause induces retribution fruit, and efficient cause induces predominance fruit and disconnection fruit.

3.4.7 The Correlation between Six Causes Four Conditions and ŚAŚ Ten Conditions

The *Sarvāstivāda*'s four conditions are the same as that of ŚAŚ. As far as the *Sarvāstivāda*'s six causes and the other six conditions in ŚAŚ are concerned, similar meanings are observed. Efficient cause is similar to dependence condition, retributive cause is related with karmic and retribution

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[89] MVŚ：「果有五種：一、等流果。二、異熟果。三、離繫果。四、士用果。五、增上果。
等流果者，謂善生善，不善生不善，無記生無記。
異熟果者，謂諸不善有漏善法所招異熟，因是善惡，果唯無記，異類而熟，故立異熟名。
離繫果者，謂無間道斷諸煩惱。….
士用果者，若法由彼士用故成此法，說為彼士用果。
增上果者，若法由彼增上所起，當知此法是彼增上及增上果。」(T1545: p. 629c-630b).



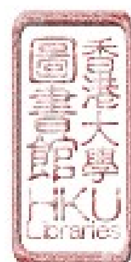
conditions, homogeneous and universal causes are similar to succession condition, co-existent and conjoined causes are relevant to differentiation condition[90] and co-existent cause is similar to arising condition. We can conclude that the six causes and four conditions of *Sarvāstivāda*'s have similarities with ten conditions of *ŚAŚ*. Apart from the definitions, the methods of investigating the mutual relation and time frame between various causal factors are similar. Both of them demonstrate the logical thinking of Buddhist causation theory in compliance with relations of inclusion, exclusion and intersection. This reflects the standard of methodology and inference in the period of *Nikāya* Buddhism. With respect to the analysis and exposition, it is obvious that *Sarvāstivāda*'s examination is more precise and systematic. That is why the *Sarvāstivād* deserves the reputation of '*Hetuvāda*' among the Buddhist sects.

To the *Sarvāstivādins,* a dharma with its unique characteristic is known as specific intrinsic nature (*svabhāva*) carrying a real force or causal efficacy. It is this causal efficacy that suffices to account for the existence of a dharma (real entity). The emphasis on the six causes on the part of the *Sarvāstivādin* is their concern to prove the realities of the tri-temporal dharma. These entities are eternally without transformation; and therefore their activities necessarily depend on the function of cause and conditions.

The theory of ten conditions thirty-three causes advocated by *ŚAŚ* and the six causes four conditions of *Sarvāstivāda* have gradually developed a systematic and sophisticated doctrinal thesis illustrating the dynamic interplay

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[90] For the differentiation cause defined by *ŚAŚ*, the word 'differentiation 異' should read as "co-existent 共" as highlighted and explained in Chapter two.



and reciprocal influences among the conditioned dharma-s in the phenomenal world. These two causal theories have their footing in the Buddhist history and should have influence on *Yogācāra*'s theory of ten causes.

Chapter Four

Insight of Two Buddhist Schools Influencing Yogācāra's Causal Theory

After the schism of various Buddhist sects for several hundred years, *Mahāyāna* Buddhism appeared during the first century B.C. and developed along with the *Hīnayāna* Buddhism. *Mādhyamika* (中觀學派) and *Yogācāra* (瑜伽行派) are two major *Mahāyāna* Buddhist schools in India. The philosophy of these two *Mahāyāna* schools was originated from the *Nikāya* Buddhism. Every *Hīnayāna* sect has influence on the *Mahāyāna* Buddhism to a certain extent, especially the *Sarvāstivāda*, *Sautrāntika* and *Mahāsāṃghika*. Among these schools, *Sarvāstivāda* and *Sautrāntika* belonging to the *Theravāda* system have close connection with *Yogācāra*.

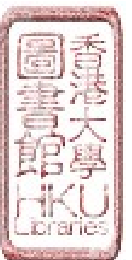
The objective of this chapter is to introduce the philosophical standpoint of *Sautrāntika* and *Mādhyamika* that have impacts on the *Yogācāra*'s theory of causation.

4.1 The Theory of Sautrāntika School

Sautrāntika (經量部) is one of the major *Hīnayāna* sects evolved from the *Saṁkrāntivāda* (說轉部) and *Dārṣṭāntika* (譬喻者).[1] It is a philosophical school along with the *Sarvāstivāda*, *Mādhyamika* and *Yogācāra*, making up the four representative Buddhist schools of the Indian Buddhism. However, there are limited sources about the philosophy of *Sautrāntikas*.

As stated in *Samaya-bhedoparacana cakra* (異部宗輪論), *Sautrāntika* was a

[1] See Katō (1989): 70, for eighty-six references to *Dārṣṭāntika* ideas.



sub-school of *Sarvāstivāda*:[2]

> "The *Sarvāstivāda* remained united for a certain period of time. 300 years after the demise of the Buddha, some disputes arose and it split into two schools: 1. the *Sarvāstivāda*, also called *Hetuvāda* (說因部) ; 2. the original *Sarvāstivāda* which [then] changed its name as the *Haimavāda* (雪山部)…. About hundred years later, there was another sect derived from *Sarvāstivāda* and was named as *Saṁkrāntivāda*. The adherents of this sect were claimed to be the disciples of *Ānanda* (慶喜)."

Contemporary scholars have investigated the establishment of the *Sautrāntika*.[3] This Buddhist sect emphasizes the sūtra-oriented tradition of *Saṁkrāntivāda*. *Sautrāntika* is supposedly more progressive and concerned with the defense of the original Buddha's message against revision in the *abhidharma* texts. The name *Sūtra-prāmāṇika* (經爲量) indicates that this school takes the *sūtra*-s as the final authority and repudiates the orthodox *abhidharma*-s as criterions for Buddhist teaching.[4] As asserted by the *Sautrāntika* master, *Sthavira Śrīlāta* (勝受), "Those noble teachings elaborated by the Buddha Himself are called *nītārtha-sūtra-s* (了義經); all the other sūtra-s are said to be *neyārtha* (不了義經)."[5] A new methodology is introduced by this school for learning the Buddhist canons.[6]

According to the study of Katō, *Śrīlāta* (330-410) established *Sautrāntika* at the end of the fourth century. He was a disciple of *Harivarman* (訶梨跋摩 310-390), who was a disciple of *Kumāralāta* (鳩摩邏多 280-360). *Vasubandhu* was once a disciple of *Śrīlāta* and his AKB presents the views of his teacher. AKB is best known as a compendium of *Sarvāstivāda abhidharma*. In this work, *Vasubandhu's* own

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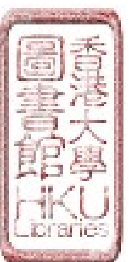
2 「其上座部經爾所時一味和合，三百年初有少乖諍，分爲兩部：一、說一切有部，亦名說因部；二、即本上座部，轉名雪山部。…..至第四百年初，從說一切有部，復出一部，名經量部，亦名說轉部，自稱我以慶喜爲師。」(T2031: 15b). Also, see SA: 36.

3 See SŚĀS: 528-572, Katō (1989): 93-125, Robert (2005): xxvi-xxx, and Singh (1984): 18-48.

4 Singh (1984): 18-23.

5 Ny: 495b.

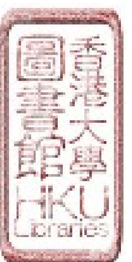
6 See Singh (1984: 18-23) and his *The Sautrāntika Analytical Philosophy*, 1995.



standpoint is in preference to *Sautrāntika*. Moreover, he also puts forth the viewpoints of *Sautrāntika* through discourse of controversy. As a result, AKB includes those profound philosophies of both *Sarvāstivāda* and *Sautrāntika* schools. Apart from AKB, the main theme of *Vasubandhu's Karmasiddipakarana* (《成業論》) deals with the Buddhist doctrine of karma. This treatise also consists of *Sautrāntika* doctrines of potentialities and subconscious. *Saṃghabhadra's* Ny criticizes *Sautrāntika* from the orthodox *Sarvāstivāda* point of view. These treatises provide important information on the doctrinal theory of *Sarvāstivāda*.

The doctrinal thesis of this sect includes the establishment of a subtle consciousness comprising various kinds of potentialities similar to *ālaya-vijñāna* (阿賴耶識). The *Sautrāntika* creates a dichotomy between elements of matter and mind. In this regard, the *Sautrāntika* also shares the realistic dualism with the *Sarvāstivāda* School. *Sarvāstivāda* doctrine of holding that dharma-s exist tri-temporarily is critically repudiated by the *Sautrāntika* since past and future dharma-s are merely designations. To the *Sautrāntika*, nothing exists beyond what is empirically verifiable through the twelve *āyatana-s* which include six sensory faculties and six perceivable objects. According to *Sautrāntika* Buddhists, an external object exists irrespective of its being apprehended by the mind. This school maintained a representative theory of perception, or the theory of the inferability of the external object. Furthermore, *Sautrāntika* initiates a mode of perceiving activity whereas the mental consciousness is self-cognizant in nature. Therefore the mind can know itself as well as other in the cognitive process. The theory of self-cognition also assures the possibility of memory of our previous experience. *Sautrāntika* is generally supposed to be the forerunner of the *Yogācāra* School. This is because most doctrines of *Sautrāntika* are inherited and advanced by the *Yogācārins*.

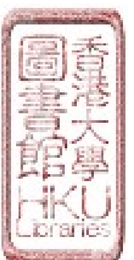
As far as the issue of the causal theory of *Yogācāra* is concerned, the most



important one among those *Sautrāntika* doctrines is the notion of potentiality (*bīja*) contained in the subtle mental series. These views influence the *Yogācāra's* model of formulating a *sarva-bījāka vijñāna* (*ālaya-vijñāna* comprising all sorts of dharma-s 一切種子識) which signifies a mechanism for holding the potencies and karmic forces. The notion of a seed is a metaphor for a potency constituting the individual phenomenal existent and is conceived to be the 'direct cause' or 'condition qua cause' by the *Yogācārins*. The discussion of the similar issues reviews the fact that *Sautrāntikas* contributed to the formation of the *Yogācāra* doctrines.

In the Indian history of Buddhism, theories of the subconscious were gradually articulated before the *Yogācāra's ālaya-vijñāna* doctrine. There have been other doctrines of the *Abhidharma* schools with elements resembling the *ālaya-vijñāna* which are derived primarily from the consideration of the preservation of karmic efficacy, *saṃsāric* transmigration, memory and meditational experiences. The essences of these theories in the *Nikāya* Buddhism were in fact synthesized among 'proofs for the existence of the *ālaya-vijñāna'* in various *Asaṅga*'s treatises, such as YBŚ and PSŚ. These include: 1. The 'existence-factor consciousness' (*bhavāṅga-vijñāna* 有分識) of the *Tāmraprṇīya* is a underlying consciousness for the existence of life. 2. The 'root-consciousness' (*mula-vijñāna* 根本識*)* of *Mahāsāṃghika* is a fundamental consciousness moving along in the *saṃsāric* process. 3. The '*skandhas* co-terminous with *saṃsāra*' (*āsaṃsārika-skandha* 窮生死蘊) of *Mahīśāsaka* is a subtle consciousness of an individual continuous to flow along the numerous lives until transcending the *saṃsāra*. 4. The 'one-taste *skandha*' (*ekarasa-skandha* 一味蘊) of the *Sautrāntika*.[7] Among these theories, 'one-taste

[7] This doctrine is advocated by *Saṁkrāntivāda* (說轉部 which is equated with *Sautrāntika*) according to *Samaya-bhedoparacana cakra*. See T2031: 17b.



skandha' is defined by Kuiji as follows:[8]

> "It is held by the *Sautrāntika* that there is a *pudgala* (person 補特伽羅) in the absolute sense (*paramārtha*). The noble dharma exists also at the stage of the ordinary worldling. There is the root-end *skandha* (*mulānta-skandha* 根邊蘊) and there is the one-taste *skandha*. The latter is the subtle consciousness (細意識)."

'One-taste *skandha*' is a subtle consciousness which is always existent and is able to transmigrate from life to life. According to Kuiji's exposition, the theory is derived from the *Sarvāstivāda's* notion of the dharma having both an intrinsic nature to exist in the three periods of time and its activity is momentary.[9] With such theory, the question of the agent of *saṃsāric* transmigration, karma and memory are then answered. Kuiji clearly says that 'one-taste *skandha*' is a subtle consciousness and should be the forerunner of the notion of *ālaya-vijñāna*.

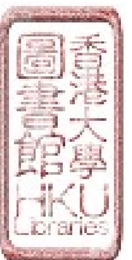
Vasubandhu raises a question of how the karma can be preserved in the discontinuous stage of mental series (*cittasaṁtāna* 心相續). In response to the query, different schools propose various theories. It is asserted in *Karmasiddipakarana* that there is a continuation of the residue of karmic efficacy retained within the subtle mental series (細心相續) for future maturation. *Sautrāntika* doctrine of the 'distinctive transformation of the series (*santati-pariṇāma-viśeṣa* 相續、轉變、差別) is expounded through the 'retribution-fruit consciousness' (*vipākaphala-vijñāna* 異熟識).[10] This is a subconscious comprising seeds of various dharma-s which incessantly continues from rebirth to rebirth manifesting in different forms on account of the retribution-cause and is ceased only at the time of *nirvāṇa*. The

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8 TSMD:「經量部宗說有勝義補特伽羅，異生位中亦有聖法。有根邊蘊、有一味蘊。一味蘊者，即細意識等。」(T1861: 250c). See also *Samaya-bhedoparacana cakra*, T2031: 17b.

9 See SŚĀS:529-531.

10 T1609: 783a, 784b. Also see Pruden (1988): 25-31.



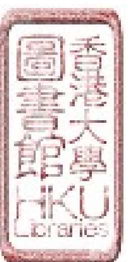
existence of *vipākaphala-vijñāna* is serially uninterrupted even at the non-conscious stage of the six consciousnesses. The *Sautrāntika* concedes that the *citta* can still exist in the state of non-consciousness such as the meditation in *nirodhasamapattii* (滅盡定) or those being born among the ideationless beings because there are two types of *citta.* As said in *Karmasiddipakarana,* one is accumulation (*ācaya* 集起) *citta* where innumerable seeds are stored and due to repeated perfuming, and the force of seeds increases accordingly until maturation based on conditions. The other is diverse (nāna 種種) *citta* which operates differently depending on different objects and modes of understanding. In the non-conscious stage, only the second type of diverse *citta* is not functioning, therefore it is said to be without *citta*. The first type of accumulation *citta* is serially uninterrupted at all time.[11] This theory of holding the residue of karmic force by a subconscious mind was attributed to some *Sautrāntikas* and was also apparently upheld by *Vasubandhu*.

Moreover, the *Sautrāntika* holds the idea of the continuation of *saṃsāra* by mutual perfuming of consciousness and materiality. This can account for the situation of how one can get out of *nirodhasamapattii* with the continuous activities of the mental phenomenon.[12] This view is closely connected to the early stage of YBŚ illustrating that the potentialities of mind that can be stored in the physical body and the potentialities of body can be retained in the mind too.

The view of *cittasaṁtāna* held by the *Sautrāntika* is regarded as the predecessor of the *Yogācāra ālaya-vijñāna* as an agent for the seed depository. The *Sautrāntika* definition of potentiality within the subconscious becomes a member of

[11] 「一類經爲量者，……心有二種：一、集起心，無量種子集起處故；二、種種心，所緣行相差別轉故。……異熟果識，攝藏種種諸法種子。……有說頌言：心與無邊種，俱相續恆流。遇各別熏緣，心種便增盛，種力漸次熟，緣合時與果」。(T1609: 784b)

[12] T1609: 783c.



the formula of conditioned origination suggested by the ten causes theory of *Yogācāra.*

4.2 Fundamental Doctrines of Mādhyamika School

Mādhyamika School was founded by *Nāgārjuna* (龍樹) and his followers in approximately the second century A.D. The tenets of *Mādhyamika* School are mainly based upon the *Prajñāpāramitā-sūtra*（PS,《般若經》）. This school stresses the teaching of dependent origination and emptiness (*śūnyatā*) through the explanation of '*Mūlamadhyamakakārikā'* (MMK, *Fundamental Verses on the Middle Way,* 《中論》). Due to the significance of MMK, the followers of *Nāgārjuna* are named as the *Mādhyamika* School. It becomes the mainstream of Indian Buddhism during the next few centuries.[13]

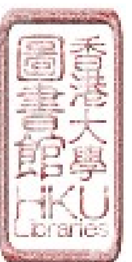
4.2.1 The Principle of Middle Way

This school is known as *Mādhyamika* because of its emphasis on *madhyama pratipada* — a middle path for avoiding all extremes. *Nāgārjuna* establishes a critical relation between emptiness, dependent origination and verbal designation. He asserts that this relation itself is the middle way towards ultimate objective of his philosophical system. Whatever dependent co-arisen is an appellation concept without any ontological substance. This is because dependently co-arisen is used as a premise to argue for the lack of inherent existence of things. [14]

The contents of MKK do not go beyond the *Āgama Sūtra*, however, the language of its preaching methods was innovative. *Nāgārjuna* applies the methodology of PS for neither abiding nor negating all conventional existents. Therefore, the middle way is an attitude not falling into the two extremes. It is

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[13] M.Walleser (1979) and D.J. Kalupahana (1986).
[14] Garfield (1995): 304.「眾因緣生法，我說即是無，亦為是假名，亦是中道義。」(T1564: p. 33b)



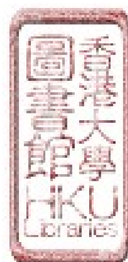
incorrect to conceive conventional existences as inherent existence or non-existence. Dependent arising without substantiality is the universal characteristic of all beings.

The negation of a self-sustained entity is the essence of emptiness (*śūnyatā*). Since self-nature is denied, the formation and transformation of all dharma-s can be actualized by means of various causes and conditions. If everything is steady and immobilized, empirical existences will be impossible.[15] Although the true nature of compounded entities is impermanent, selfless and empty, there is no denial of their existence and function. Non-substantiality in essence is the ultimate reality. With the right view of middle way, people can be devoid of abiding worldly things or taking designations as reality. This is the meaning of 'discerning ultimate reality without denial of the designated concepts' [16]

Sarvāstivāda holds realistic viewpoints to explain the law of dependent co-arising. This school continuously analyzes physical and mental phenomena until they reach the state of irreducible elements. No matter they are physical or mental entities, all dharma-s under final analysis must have irreducible substance (*svabhāva*) which are permanently existed. '*Svabhāva* being permanently existed in reality without increase or diminution' is a proposition of *Sarvāstivāda*.[17] The substantial mental and physical entities asserted by *Sarvāstivāda* are unique and discrete. Depending on other conditions, these units of existence account for the causal efficiency (*kāritra* 作用) constituting a particular phenomenon. All kinds of conventional existents have to depend on different efficacies of causes and conditions, either assemblage or dispersion. These tri-temporal existents are only

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[15] Garfield (1995): 309. 「以有空義故，一切法得成：若無空義者，一切則不成。」(T1564: p. 33a)
[16] MPPS:「不壞假名而說諸法實相。」T1509: 452a.
[17] MVŚ, T1545: p. 395c. 「體實恒有，無增無減。」



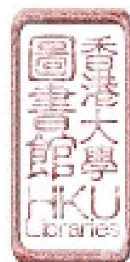
phenomena from the activities of various *dharma-s* and their *svabhāva-s* are unchanged. Therefore, it is said in MVŚ that, "To speak of existent or non-existent, these are only [in a sense of] activities (*kāritra* 作用)."[18] The reality is always changing, but the change is not accidental since it is causally regulated. Therefore, *Sarvāstivāda* proposes that substance is permanent and operational function is transformable.

On the other hand, *Prajñāpti-vādin* (說假部) of *Mahāsāṃghika* (大眾部) is representative of nihilism since this sect holds that all dharma-s are non-existent such as the hairs of a tortoise. The true nature of five aggregates etc. is only concept that does not have any substantiality. MMK refutes both views of realism and nihilism since these are not correct views discerning the reality. According to *Nāgārjuna*, the true view towards the reality is the middle way. The 'middle way' is a way of observing every phenomenon impartially without clinging to 'existence' or 'non-existence'. Dependent co-arising with emptiness in nature is the central theme of *Mādhyamika* School.

4.2.2 The Refutation of Sarvāstivāda's Causation Theory

Sarvāstivāda maintains a list of essential elements under the categories of *skandha*, *āyatana* and *dhātu*. *Mādhyamika* School repudiates any opinion asserting substance in the ultimate sense because dependently co-arisen amounts to emptiness and emptiness amounts to nonexistence. If every dharma exists independently, it could not possibly be produced through various conditions. The interesting point is that both *Mādhyamika* School and *Sarvāstivāda* declare that empirical entities are dependent co-arising. To the *Mādhyamika*, the effectiveness of dependent co-arising

[18] T1545: p. 395c.「但有作用，說有說無。」



is due to emptiness of any substance. To the *Sarvāstivāda*, dependent arising functions on the basis of essential substance.

The law of causality is derived from the subjective thinking of human beings. When two events happen one after another, it evidences a closed connection between them through numerous observations. Literally, cause and effect implies mutual dependence. Due to customary and psychological tendency, people believe that there must be necessary connection between cause and effect. Our understanding of cause and effect of an entity is customarily put in a time series. By understanding cause and effect in the locus of time, there appears a progressing direction through which 'cause in the past' generates 'effect in the present' whereas 'the production of fruits' simultaneously results in 'the destruction of cause'. This is our apprehension of the category of cause and effect on the relation of two dharma-s. In reality, causal relation is only an ideation of human beings but not the innate properties of empirical existences. When we say a cause produces a dharma, it is only a conventional expression. We ought to have said: "the result arises in functional dependence upon such and such a thing." There is no real production but only interdependence. [19]

Mahāyāna and *Hīnayāna* both adopt the doctrine of four conditions for explanation of the production of all *dharma-s*. *Sarvāstivāda* conceives each condition contributing to the birth of a thing has its own self-nature (*svabhāva*). It is on this ground that the production of a phenomenon can be aroused through various conditions. If a condition does not possess its unique nature, the corresponding effect could not possibly be happened. However, *Nāgārjuna* denies the view of

[19] See Stcherbatsky (1962) Vol.1: 121.

Sarvāstivāda on this regard:

"Essence arising from
Causes and conditions makes no sense.
If essence came from causes and conditions,
Then it would be fabricated.
How could it be appropriate
For fabricated essence to come to be?
Essence itself is not artificial
And does not depend on another." [20]

Essence by definition is eternal and independent. It implies that there is no dependent co-arising. But in reality, all entities arise from compounded conditions. It follows that none of them have essence and is fabricated in a sense of being compounded from various factors. It makes no sense that essence itself is artificial since the concepts of essence and artificial things are mutually exclusive.

"If existence were through essence,
Then there would be no nonexistence.
A change in essence
Could never be tenable." [21]

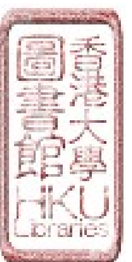
If a thing exists with an essence, that very thing would never cease to exist or change in any way. However, it is not the objective of *Nāgārjuna* to deny the four conditions. He argues that if eternal substance were to be found from four conditions, it would violate the principle of dependent co-arising. *Nāgārjuna* finally concludes that there is no definite effect coming from conditions with essence.

In his MMPS, *Nāgārjuna* also refutes the realistic and eternal properties of six causes and four conditions:

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[20] Garfield (1995): 220-221. 「眾緣中有性，是事則不然。性從眾緣出，即名爲作法。 性若是作者，云何有此義？ 性名爲無作，不待異法成。」(T1564: p. 19c).

[21] Garfield (1995): 223.「若法實有性，後則不應無；性若有異相，是事終不然。」(T1564: p. 20b).



> "All worldly dharma-s arise from four conditions which are condition qua cause (*hetu-pratyaya*), equal-immediate cause (*samanantara-pratyay*), condition qua object (*ālambana-pratyaya*) and condition of dominance (*adhipati-pratyaya*). The condition qua cause includes conjoined cause, co-arising cause (i.e. co-existent cause), own-growing cause (i.e. homogeneous cause), universal cause and retributive cause. These five causes are called condition qua cause. "[22]

As explained in previous chapters, the six causes are another interpretation of the four conditions. The first five causes in the six causes are regarded as the 'condition qua cause' whilst the last non-hindrance cause (i.e. efficient cause) is similar to 'condition of dominance'. The definition of six causes and four conditions in MMPS basically follows that of *Sarvāstivāda*'s.[23]

It is said by *Nāgārjuna*:

> "It does not occur that any existent is produced from a singular cause. If anything arisen from six causes, that thing is also arisen from four conditions from another aspect. When *bodhisattva* practices *prajñāpāramitā* and contemplates on four conditions, his mind is free from any attachments. The wise man discriminates the empty nature of a dharma and knows that it is unreal. The discrimination of ordinary people is upside down as deluded by the eyes. They think that the four conditions are substantial."[24]

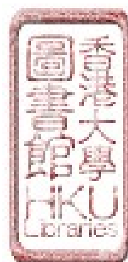
Since the wise man understands the six causes and four conditions without attachment, it is not necessary to refute the phenomena of causes and conditions. On the contrary, the foolish one thinks that these causes and conditions are real with inherent substances and such delusion should be abandoned. The objective of *Nāgārjuna*'s refutation of *Sarvāstivāda*'s causation theory is to illustrate the true

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[22] 「於一切有爲法皆從四緣生，所謂因緣、次第緣、緣緣、增上緣。因緣者，相應因、共生因、自種因、遍因、報因，是五因名爲因緣。」T1509: 296b.

[23] Ibid, p. 296b-297a.

[24] 「無有法從一因生，若六因生，是名四緣。菩薩行般若波羅蜜，如是觀四緣，心無所著。雖分別是法而知其空，皆如幻化。幻化中雖有種種別異，智者觀之，知無有實。但誑於眼，爲分別知，凡夫人法，皆是顛倒虛誑而無有實，故有[實]四緣。」T1509: 297a.



reality:

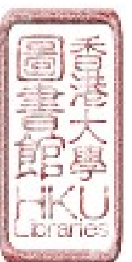
> "Since *bodhisattva* apprehends that all dharma-s are arisen from the four conditions, they do not hold a decisive characteristic of those four conditions. The combination of these four conditions is like the moon reflected in the water. Although it is illusory and unreal without substantiality, the appearance comes into existence only through moon and water, not from the other conditions. Likewise, the compounded existents are arisen from particular causes and conditions and are devoid of any definite substance. For this reason, if a *bodhisattva* desires to correctly understand the condition qua cause, equal-immediate condition, condition qua object and condition of dominance, he should learn the *prajñāpāramitā*."[25]

It should be clear that *Nāgārjuna*'s denial of causation is to renounce the abiding of categorical conceptualization. Cause and effect should not be conceived as objective phenomenon but as conventional designation. It is incorrect to presuppose any ontological substantiality for the causal theory.

4.2.3 Nāgārjuna's Doctrine of Emptiness versus Sarvāstivāda's Realism

Nāgārjuna has made an attempt to provide a philosophical analysis of the interrelationship of emptiness (*śūnyatā)* and dependent origination (*pratītya samutpāda*) for all kinds of existents (*dharma-s*) expounded in the scriptures of *Prajñāparamitā*. For the *Mādhyamika* philosophers, they refute all assertions on ontological substance of any kind that inevitably lead to a false conception of self-existent from an ultimate analysis. Based on the doctrine of emptiness, *Nāgārjuna* denies *Sarvāstivāda's* six causes and four conditions. All these are against *Sarvāstivāda's* realistic doctrines. On the contrary, *Sarvāstivāda* also opposes *Nāgārjuna's* claim on emptiness for violating the law of causality. *Nāgārjuna*

25 「菩薩觀知諸法從四緣生，而不取四緣中定相。四緣和合生如水中月，雖爲虛誑無所有，要從水月因緣生，不從餘緣。有諸法亦如是，各自從因緣生，亦無定實。以是故說：菩薩欲如實知因緣、次第緣、緣緣、增上緣相，當學般若波羅蜜。」T1509: 297a-b.



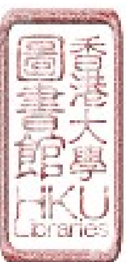
defends his proposition by upholding that there is no conflict between emptiness and dependent co-arising. This is because conditioned co-arising is explained from the level of the conventional world whilst *śūnyatā* is explained from the ultimate standpoint. Conversely, *śūnyatā* in self-nature is the foundation for establishment of the conventional dharma-s. With emptiness, all *dharma-s* can be composed in one way or another. The logical reasoning of *Nāgārjuna* is that essence is equal to asserting eternal *svabhāva* and assertion of *svabhāva* means negating the interdependence between dharma-s. Eventually, there will be a negation on the law of causal effect.[26]

The conflict in *Sarvāstivāda* theory is that, if there is self-nature in an existent, there is no need to be existed interdependently. A persistent entity not arisen from dependent co-arising is untenable. Therefore, *Nāgārjuna* says that if we employ the middle way to observe things, we will neither see dharma-s as inherent existences nor voidness. Without falling into two extremes, we can realize the truth of the law of causality.

By taking an attitude of repudiation but not proposition, MMK repudiates any ontological proposition on the dharma-s in relation to causes and effect. This has the effect of renouncing those erroneous views. With respect to the theoretical construction of Buddhism, *Mādhyamika* School fails to provide positive exposition of causes and conditions as that of *Sarvāstivāda*. Although there are imperfections in the *Sarvāstivāda's* theories of six causes and four conditions, we cannot obliterate their contributions for the exposition of phenomenal existence through an articulate theory of causality. During the decadent stage of the *Mādhyamika* School, the

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26 Garfield (1995): 302, 304.
「若汝見諸法，決定有性者，即爲見諸法，無因亦無緣。」(T1564: p. 33b). 「未曾有一法，不從因緣生，是故一切法，無不是空者。」(T1564: p. 33b)



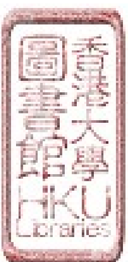
adherents of this school deny excessively on many concepts such that they have the tendency of falling into the view of nihilism. This is the reason why the *Mādhyamika* School being upbraided as having malicious and erroneous views on emptiness.

4.3 Summary

The above analysis gives a brief outline of two influential Buddhist schools, one is *Sautrāntika* and the other is *Mādhyamika*. *Yogācāra* School has absorbed some of the standpoints of both schools. The view of subconscious established by the *Sautrāntika* is said to be the forerunner of the *Yogācāra's ālaya-vijñāna*. The designation of a fundamental consciousness comprising all sorts of potencies provides a solution for explaining the critical issues of karma retribution, memory and accumulated experiences during the *saṃsāric* process. The potentiality within the *ālaya-vijñāna* is conceived as the direct cause for actualization of a phenomenon. The notion of seed gradually accounts for the most important cause, i.e. the origination cause, among the ten-causes suggested by the *Yogācāra.*

Through the experimental analysis, *Nikāya* Buddhism explains the phenomenon of conditioned co-arising by establishing the ten causes ten conditions and six causes four conditions, etc. The interpretation of cause and effect is categorized into distinctive features that could easily hold a realistic standpoint. To avoid the defect of *Sarvāstivāda*, the *Mahāyāna Mādhyamika* focuses on the non-substantiality in interpreting the causal relation. The theory of emptiness aims at eliminating all sorts of attachments with appreciation of the middle way.

On this account, *Yogācāra* School consents the views of *Mādhyamika* for avoiding the deficiency of realistic viewpoint. However, *Yogācāra* differs from *Mādhyamika* in that they provide constructive explanations that can justify the



functions of cause and effect in the empirical world. We should not hold any substantiality on these cause, condition and effect since all are manifested from the consciousness. Therefore, *Yogācāra* takes the attitude of renouncing the shortcomings and adopting the beneficences from the thoughts of *Sarvāstivāda* and *Mādhyamika*. This is why they claim to be the truly in the middle path among all the Buddhist schools for not falling into either realism or nihilism. The insights of those predecessors before the *Yogācārins* have great impacts on the establishment of doctrinal system of *Yogācāra* School.

Chapter Five

Yogācāra's Philosophical Views On Cause and Effect

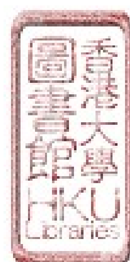
Yogācāra's philosophical system is scholasticism since it employs logical reasoning and sophisticated analytic approach. Theories of *Yogācāra* School (瑜伽行派) have close relation with *Sarvāstivāda*, especially with regard to their methodology of analysis, definition and classification of elements. On the other hand, *Yogācāra* School emphasizes cultivating oneself through different phased practices for life liberation. This school regards theory and practice as equally important. In rejecting the false notion of absolute elements (*svabhāva*), *Yogācāra* would join hands with the line of *Mādhyamika*'s thought. The causation theory of *Yogācāra* should be comprehended with its important theories such as seed perfuming and *ālaya-arising* inherited from the *Sautrāntika* School.

The objective of this chapter is to explore the development and the principal philosophical views of the *Yogācāra* School. Its ground for a true cause will be explored to provide a background for understanding the significance of the ten causes theory. The six causes established in *Laṅkāvatāra sūtra* (《楞伽經》) and the four conditions from the perspective of mere-consciousness will be distinguished with *Sarvāstivāda*'s six causes.

5.1 The Establishment of Yogācāra School

5.1.1 The Genealogy of the Yogācārins

Yogācāra or *Vijñānavāda* School is one of the major streams of *Mahāyāna* Buddhism. During the fourth and fifth century C.E., two famous Buddhist philosophers, *Asaṅga* (無著) and *Vasubandhu* (世親), integrate the essential theories

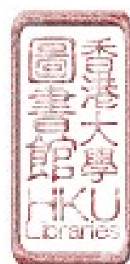


of *Mādhyamika, Sarvāstivāda and Sautrāntika* into the doctrinal system of *Yogācāra*. The *Vijñānavādins* re-examine the dharma-s from the principle of dependent co-arising and claim that the world is nothing but consciousness (*vijñapti-mātra* 唯識). They put forward a systematic exposition of various aspects of existence for the purpose of avoiding the defect of realism or nihilism.

Traditionally, the disciples of *Yogācāra* School regarded *Maitreya* (彌勒) *Bodhisattva* as their founder. According to a legend, *Maitreya* once preached the five great treatises to *Asaṅga*. These are *Yogācārya-bhūmi-śāstra* (《瑜伽師地論》), *Discrimination of Yogic Practice* (《分別瑜伽論》), *Madhyānta-vibhanga* (《辯中邊論》), *Mahāyāna-sūtrālaṃkāra* (《大乘莊嚴經論》) and *Treatise of Diamond Sūtra* 《金剛般若論》.

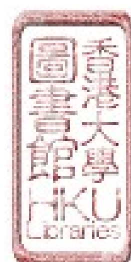
Historically, *Asaṅga* (310-390) is considered as the real founder. There was a legend saying that *Asaṅga* ascended to *Tuṣita* (兜率天) during his trance in meditation. He invited *Maitreya* to descend on this world to teach those five great treatises. This was how the *Yogācāra* doctrines began to spread in India. Important compositions of *Asaṅga*, such as *Prakaranāryavāca-śāstra* (《顯揚聖教論》), *Mahāyānābhidharma-samuccaya* (《大乘阿毗達磨集論》) and *Mahāyāna-saṃgraha-śāstra* (《攝大乘論》) etc., all contribute to the establishment of the fundamental doctrines of *Yogācāra* School.

The younger brother of *Asaṅga*, *Vasubandhu*（世親，320-400）originally was a follower of *Sarvāstivāda*. His great work of *Abhidharmakośabhāṣya* (《俱舍論》) provides a systemic annotation to Buddhist philosophy and he was famed as the great Buddhist scholar. *Vasubandhu* was later impelled by *Asaṅga* and converted to *Mahāyāna Vijñānavāda*. He wrote a lot of commentaries and devoted to developing



the themes of the mere-consciousness. *Vasubandhu* asserted that all *dharma-s* are *vijñapti-mātra* in his Mahāyāna *śatadharmā-prakā śamukha śāstra* (《百法明門論》, *Lucid Introduction to the One Hundred Dharmas*). In *Pañcaskandhaka-prakaraṇa*, (《大乘五蘊論》, *Mahāyāna Treatise on the Five Skandhas*), he orderly presented those constituent elements under the scope of *skandha*. In *Viṃśatikā vijñapti-mātratāsiddhi* (《唯識二十論》，*Twenty Verses on Consciousness-only*) , he criticized the realism held by *Hīnayāna* and defended the standpoint of mind-only doctrine. During his old age, *Vansubandhu* finalized the *Triṃśikā-vijñapti-mātratāsiddhi* (TVMS, 《唯識三十論》, *Thirty Verses on Consciousness-only*) and established the theoretic system of mere-consciousness. The numerous literatures written by *Vasubandhu* influenced the set up of various Chinese Buddhist Sects, such as the Dilun School (地論宗), Shelun School (攝論宗), Kośa School(俱舍宗), *Vinaya* School (律宗) and Pureland School (淨土宗). These are influential Buddhist schools before the Tang Dynasty in China.

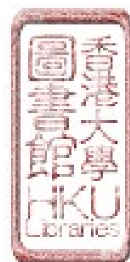
Dignāga (陳那, 420-500) was one of the outstanding disciple of *Vasubandhu*. He founded the system of Buddhist Logic (*Hetuvidyā*, 因明學) and focused on the the theory of epistemology. *Dharmapāla* (護法, 530-561) and *Sthiramati* (安慧, 475-555) are the representatives of ten great masters who individually wrote explanatory notes for *Vasubandhu's* TVMS. Thereafter, philosophy of Mind-only was widespread and popular in India. Xuan Zang （玄奘, 600-664） studied abroad in India during the Tang Dynasty. He learned the doctrine of *vijñapti-mātra* from *Śīlabhadra* (戒賢, 529-645) who was the disciple of *Dharmapāla*. He also studied different philosophy from various *Hīnayāna* sects and *Mādhyamika* School. After returning to China, Xuan Zang fully devoted himself to translate major literatures of *Yogācāra*, *Hetuvidyā, Prajñāpāramitā-sūtra* and *Sarvāstivāda. Kuiji* (窺基) was



Xuan Zang's prominent student who founded the Faxiang School (法相宗), the Chinese *Yogācāra* School. The teaching of Xuan Zang was systematized by Kuiji in his two important works, *Cheng wei shi lun shu ji* (SJ, T*he Commentary of Vijñāptimātratā-siddhi*, 《成唯識論述記》) and *The Syncretism of Mahāyāna Doctrines* (TWMD, *Fa yuan i lin chang*,《大乘法苑義林章》). After Kuiji, Hui Zhao (惠沼) and Zhi Chou (智周) were great masters of this School.

The doctrines of *Vijñānavāda* mainly come from six *sūtra-s* and eleven important treatises. Some of these literatures have Chinese translations, such as *Saṃdhinirmocana-sūtra* (《解深密經》), *Laṅkāvatāra sūtra* (《楞伽經》), *Ghana-vyūha-sūtra* (《密嚴經》) and *Āvataṁsaka-mahāvaipulya-sūtra* (《華嚴經》), *Yogācārya-bhūmi-śāstra* (《瑜伽師地論》), *Prakaranāryavāca-śāstra* (《顯揚聖教論》), *Mahāyāna-sūtrālaṃkāra* (《大乘莊嚴經論》), *Pramāṇa-samuccaya* (《集量論》), *Mahāyāna-saṃgraha-śāstra* (《攝大乘論》), *Daśabhūmika-śāstra* (《十地經論》), *Madhyānta-vibhanga-śāstra* (《辯中邊論》), *Viṃśatikā vijñapti-mātratāsiddhi* (《唯識二十論》) and *Triṃśikā-vijñapti-mātratāsiddhi* (《唯識三十論》), *Mahāyānābhidharma-samuccaya* (《大乘阿毘達磨集論》) and *Ālaṁbanaparīkṣāvṛtti* (《觀所緣緣論》). The essence of those ten commentaries for TVMS is selectively compiled in *Vijñāptimātratā-siddhi* (《成唯識論》) by Xuan Zang. This treatise widely quotes various materials from the six *sūtra-s* and eleven treatises and comprehensively includes the essential views of *vijñapti-mātra*.[1] These are the

[1] There are lots of commentaries of VMS, such as Kuiji's SJ and *The Essential Doctrines of Vijñāptimātratā-siddhi* (《成唯識論掌中樞要》), Hui Zhao's *The Explicit Illumination of Vijñāptimātratā-siddhi* (《成唯識論了義燈》) and Zhi Chou's *The Exploration of Inmost Meaning of Vijñāptimātratā-siddhi* (《成唯識論演秘》). Lo Shi-hin (羅時憲) had selected the main points of SJ in his *Cutout Annotation of Cheng wei shi lun shu ji* (《成唯識論述記刪注》), 4 vols. Also, Lu Cheng, Tsui Fan-ching, Fok Tao-hui, Han Jing Qing translated *Sthiramati's commentary of TVMS*, (呂澂 《安慧三十唯識釋略抄》, 徐梵澄《安慧三十唯識疏釋》, 霍韜晦《安慧「三十唯識釋」原典譯註》, 韓鏡清〈唯識三十論〉). There are English translation by Lusthaus, Dan, *A philosophic investigation of the "Ch'eng Wei-shih Lun. Vasubandhu, Hsüan-tsang and the transmission of Vijñapti-mātra (Yogācāra) from India to China"*. Vol. I & II. Also, Wei Tat's (韋達)



important reference books for studying the mere-consciousness theory.

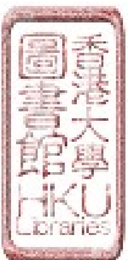
The doctrines of Mind-Only preached by *Asaṅga* and *Vasubandhu* are inherited and developed from the philosophy of *Āgama*, *Abhidharma*, *Prajñāpāramitā* and *Mādhyamika*. Theoretically, this school upholds the idea of seed perfuming doctrine with *ālaya-arising* as the fundamental basis of living beings and the world. The manifesting activity of *ālaya-arising* requires the relative dependence of ten causes, four conditions and five fruits. To put forth the implicit meaning of *Nāgārjuna's* two truths concerning dependent origination, *Vijñānavāda* proposes *tri-svabhāva* (三自性) theory. In particular, thorough observation of spiritual states during meditation could experience the true nature of mere-consciousness. *Vijñānavāda* integrates those influencing Buddhist doctrines into the system of *vijñapti-mātra*.

5.1.2 The Distinction between Early and Later Periods of *Yogācāra*

Yogācāra School is not a unified school since it has developed in multiple directions throughout the history. Various scholars tend to distinguish this school from various ways. From the perspective of the Buddhist history in China, contemporary scholars such as Quyang Jian (歐陽漸) attempts to distinguish *Yogācāra* School into two system, i.e. The idealistic Mere-consciousness and Faxiang (*dharmalakṣaṇa* or dharma characteristics, 法相) from a *abhidharma* oriented tradition. During the Tang period, Xuan Zang and Keiji are representing the orthodox *Yogācāra* School in China and name themselves as the Faxiang School. The establishment of the new school aroused the conflict between the old and new *Yogācārins* in China. Xuan Zang is ascribed to the new school whilst *Paramārtha* (真諦) refers to the old one. The similar situation is also noted in the Buddhist history in India. Traditionally, there are two mainstreams named as *Nirākāravāda* (a

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Ch'eng Wei-Shih Lun, The Doctrine of Mere-Consciousness.



school advocating that the perceived object image is unreal, 無相唯識) and '*sākāravāda*' (a school advocating that the perceived object image is real, 有相唯識). The following is a lineage of the two traditions:[2]

Nirākāravāda：Asaṅga — Vasubandhu — Sthiramati

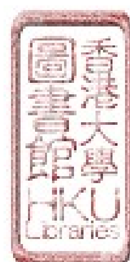
Sākāravāda： Dignāga — Dharmapāla — Dharmakīrti

The genealogy of the masters can provide a distinction between earlier and later periods of the *Yogācāra* School. For the Chinese *Yogācāra* School, *Paramārtha* was believed to be an adherent of *Sthiramati* whilst Xuan Zang learned directly from *Śīlabhadra* who was a follower of *Dharmapāla*. Therefore, *Paramārtha* belongs to *Nirākāravāda* and Xuan Zang as ascribed to *Sākāravāda*.

Apart from the genealogy of *Yogācāra* School, we can identify the early and later periods through the doctrinal development of various *Yogācāra* literatures.The early *Yogācāra* doctrines bears a stong mark of Sautrāntika's influence, although it was modified by contact with the *Yogācāra* idealism. It is generally believed that the two *Mahāyāna sūtra*s, The *Saṁdhinirmocana Mahāyāna Sūtra* and *Mahāyānābhidharmasūtra* constitute the earliest *Yogācāra* texts. But Schmithausen argues that some portions of the YBŚ, as well as *Prakaranāryavāca-śāstra* and *Mahāyānābhidharma-samuccaya* of *Asaṅga* prove to be earlier than these two *sūtras*.[3]

Yogācārya-bhūmi-śāstra is the most fundamental text of the *Yogācāra* School. According to some scholars, *Maitreya* was a historical person.[4] It is possible that the teachings from various early sources which *Asaṅga* inherited were ascribed to

2 See Katsura (1969):10.
3 See Schmithausen (1987): 11-12.
4 Ui, Hakuju, *The Study of Indian Philosophy*, Vol. 1. (宇井伯壽：《印度哲學研究》第一，岩波書店，1963) p. 355-372.



*Maitrey*a who symbolized those ancient sources. Schmithausen conceives that YBŚ is the earliest source of *Yogācāra* philosophy. The contents of this treatise indicates that it is a compilation of material by various authors over a long period of time.[5]

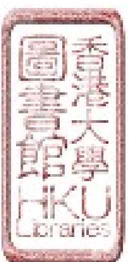
The philosophy expounded in the various *Yogācāra* literatures reflects the continuous process of doctrinal development on the basis of *Sarvāstivāda Abhidhamra* and the *Sautrāntika* doctrines on the one hand, and meditational experiences from some Buddhist masters in the region of *Kaṣmīra* on the other hand.[6] Yin Shun argues that some fragments of YBŚ have been introduced to China in the period of 414 to 435 A.D. Therefore, the YBŚ could not possibly be compiled later than 4th century.[7] The earliest form of this School may exist in the late second to third century and is later systematized by *Asaṅga* and *Vasubandhu* around the fourth and fifth century. Moreover, *Asaṅga* who is the founder of this School is credited with systematizing the tradition of Buddhism. His thoughts seem to have gone through a process of evolution.

The foundation of *Yogācāra* doctrines can be found in the early portion of YBŚ. The research carried by Schmithausen is to trace the earliest source of *ālaya-vijñāna* within the *Yogācāra* literatures. Nevertheless, the concept of *ālaya-vijñāna*, which is the subliminal consciousness, has not been established to its mature form in the early portion of YBŚ.

Since *Vijñānavāda* School declares that nothing can be known apart form the mind, the nature of objects of cognition and the way in perceiving these objects are

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5 See the argumentation of Schmithausen (1987): 183-189.
6 See SŚĀS: p. 611-645.
7 Yin Shun： *The History of Indian Buddhism* (印順：《印度佛教思想史》), p.241-243.



the central issues of the *Vijñānavāda* School. The discussions of s*ākāravāda* or *nirākārvāda* are concerned with the relationship between cognition and the external object. The views of these two schools are preserved mainly in Xuan Zang's *Cheng Wei-Shih Lun*. *Sākāravādins* emphasize the dependent arising (*pāratāntrika*) nature of the object-forms whilst the *Nirākāravādins* regard these as products of imaginary (*parikalpita*).

In contrast with *Sākāravādins*, *Sthirmati* ascribed to *nirākārvāda* adheres to *Asaṅga* and *Vasubandhu's* mere-consciousness theory. Since the *ātman* (self) and *dharmas* (existents) are products of '*vijñāna-pariṇāma*' (manifestation of mind), these are not real entities in the eyes of enlightened saints. Through the continuous efforts of our detachment to the thinking of inherent existence, we can achieve insight of pure consciousness (the true nature of consciousness) without differentiating into subjective and objectives aspects. This is the essential theory designated by *Sthirmati*. His doctrine not only demonstrates the effective way of religious practice and soteriology, but also the ontological thinking of mind structure for the dualistic evolution.

According to *Dharmapāla,* with the combination of the seeds (*bīja-s*) as direct cause, and together with the habitual karmic force as condition, the objects of phenomenal existence are projected through various manifesting consciousnesses. The form of object and the perceiving means are inseparable. They are mutual co-existence and dependent models for cognition, showing the relation of subject and object being grasped by the consciousness and stressing that object cannot be an appearance apart from our own mind. The epistemology of *Dharmapāla* makes use of the seed theory of transformable cause and transformable effect for explaining the origin of a phenomenon. It provides a rational ground for judging the truth and

falsehood of an object in terms of ontological interpretation since the object of cognition is not delusive in the conventional world.

On this account, the *nirākāravāda* is generally classified as '*vijñānavāda* of the old tradition' (唯識古學) whilst the s*ākāravāda* as '*vijñānavāda* of the new tradition (唯識今學).[8] The standpoint concerning the nature of perceived object is not only representing the diversity of this school but also signifying the different periods of doctrinal development. In this regard, the earlier and later periods within the *Yogācāra* School can be distinguished accordingly.

Since the ten causes theory is firstly introduced in YBŚ, followed by PSŚ and Asm, these are the important treatises of the early *Yogācāra* for the study of this topic.

5.2 The Cause and Effect Principle of Mind-Manifestation

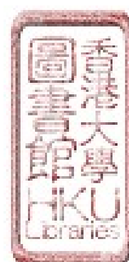
5.2.1 The Connotation of Mind-Only

The origin of Mind-only theory was derived from the experience of meditation. The adherents of this school held that the world is nothing but mind or consciousness (*vijñāna-mātra*) and repudiates the object of cognition existing externally and independent of the cognizing consciousness. Since the *Vijñānavāda* advocates consciousness alone is real, it is regarded specifically as Buddhist idealism.[9] From the *Vijñānavāda* point of view, both subjective and objective aspects are evolved

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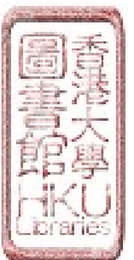
8 See 'The Origin and Development of Indian Buddhism', *Lu Cheng's Selected Essays of Buddhism.* Vol. 4. (呂澂：〈印度佛學源流略講〉，《呂澂佛學論著選集》卷四) p. 2220-2236.

9 Concerning the idealistic thinking of *Vijñānavāda*, there are some modern scholars, such as Alex Wayman, Lambert Schmithausen, Thomas Kochumuttom, etc., and they suggest that although *Asaṅga* and *Vasubandhu* deny the theories of realists such as the *Sarvāstivāda*, they do not actually deny the existence of external objects. They raise the possibility that *Vasubandhu* and other *Vijñānavādins* assert that only external objects cannot appear directly to the mind. The mind instead processes mere representations of those phenomena, with those representations being the same entity as the mind. They believe that the confusion may be a result of consistent misinterpretation of *Vijñānavāda's* position by subsequent Buddhist thinkers. The detailed analysis can be found from Alex Wayman, "A defense of *Yogācāra* Buddhism", published in *Philosophy East & West*, Vol. 46, No. 4, Oct. 1996, p. 447-476.



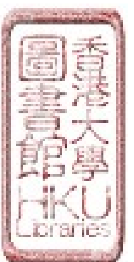
from the mind since the cognitive object is also the very same mind. This is why the Buddha has said in *The Saṁdhinirmocana* that the image of an object is not different from the mind because the image is simply cognition-only (*vijñāpti-mātra*). Its implicit meaning can be expressed as 'the mind seeing the very same mind'. Originally this explanation is ascribed to an experience in meditation, but later on, the *Vijñānavādins* try to generate this phenomenon to our ordinary experience.

The philosophy of *Vijñānavāda* asserts that the appearance of the universe cannot be independent of the activities of the eight consciousnesses. Representation of all existence is through consciousness. The literal meaning of '*vijñapti-mātra*' is that the experienced world is *vijñapti* coming forth from the manifestation of our own consciousnesses. This is called mind-transformation (*vijñānapariṇāma* 識轉變). The Sanskrit word '*pariṇāma*' has the meaning of transformation or realization. The eight consciousnesses of the sentient beings can be grouped into three kinds of transformation (*trividha-pariṇāma* 三能變). The first transformation is the eighth consciousness (*ālaya-vijñāna*), the store-consciousness manifesting our lives and the inhabited world. The second transformation is the seventh consciousness (*manas-vijñāna* 末那識) manifesting the illusion of one's own ego. The third transformation is the first six consciousnesses constituting the sense data and concepts for our experience. The notions of inner self and external world are products of mind only. Through these three kinds of transformation, there is actually no objective reality outside the minds. This is similar to the declaration of George Berkeley that "To be is to be perceived". *Vijñānavāda* holds that every phenomenon is a product of mind and therefore everything is mind in its ultimate nature.



Concerning the *ālaya-vijñāna*, Schmithausen's work provides a comprehensive study on the origin of this notion.[10] On account of *ālaya-vijñāna* forming the substratum of the seventh consciousness, *manas* which in a state of ignorance, gives rise to the illusion of an ego. It is this repository consciousness which the *mano-vijñāna* and the sixth consciousness, defiled by intellectual discrimination, motivated by desire or aversion, misinterpret *ālaya-vijñāna* as a permanent self. Store consciousness accumulates all potential energy for the mental and physical manifestation of one's existence. It also receives impressions from all functions of the other consciousnesses and retains them as potential energy for their future manifestations and activities (*pravṛtti* 現行). Since *ālaya* serves as the basis for the *pravṛtti* of the other seven consciousnesses (the 'evolving' or 'transforming' consciousness), it is also known as the root consciousness (*mūla-vijñāna* 根本識). Moreover, it serves as the container for all experiential impressions (termed metaphorically as seeds, *bīja or vāsanā*) and is also called the 'seed consciousness' (*sarva-bījāka vijñāna* 一切種子識). The seeds contained in the *ālaya*, being perfumed by the other seven consciousnesses, are thus caused to grow, resulting in the appearance of phenomenal existents. The *ālaya* is what is perfumed and the other seven consciousnesses are the perfuming agents. The internal seeds include individual mental dispositions and the residual forces of our past actions. The *ālaya* is not an unchangeable substance but is itself ever changing instantaneously, just like the metaphor of the continuity of a stream. It is the internal *vāsanā* (seeds) that give rise to the perceived form of object. Since the ignorants misunderstand and cling to the objects that produce defilement and *karma*, sentient beings are sunk in *saṃsāra* and do not exert themselves to obtain deliverance by the contemplation of the mind.

[10] See Schmithausen, L. (1987).



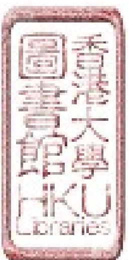
The modes of activity of *ālaya* are twofold: it is a receptacle place for holding and receiving the perfumed seeds. As a storehouse, it plays the active part of storing up the seeds. The *bīja-s* being stored are passive sense of *ālaya*. On the other hand, it is passive *alaya* in the sense that it is perfumed by the defiled *dharmas*. The *ālaya* and the defiled *dharmas* are the cause of one another. *Ālaya* as effect is called *vipāka-phala*, the fruit of retribution of good or bad deeds which draws the individual into a certain destiny. Considered as a cause, the *ālaya* is called the 'seed consciousness' which means that it is endowed with all the *bīja-s*. It is capable of holding and retaining the *bīja-s* of all *dharmas*. There are three ways in ascribing *ālaya*, as effect, cause and self-nature. *The bīja-s* of various *dharmas* in relation to the *ālaya* is the relation among the substance, cause and fruit.

The idealistic position of the *Vijñānavāda* School for its proposition of "all is mere-consciousness" aims at pointing out the true nature of existences. *Vijñānavāda* not only puts forth a kind of ontological view but also depicts the principle of mankind's cognitive ability. Such epistemological sense can be found in Asaṅga's *Mahāyāna-saṃgraha-śāstra* (攝大乘論))[11], "In every process of knowledge, the same consciousness consists of two elements: 'an apprehended form (相分)' and 'an apprehending act (見分)'. This is the basic structure of every consciousness.[12] To explain the constituents of the mind proposed by *Asaṅga, Vasubandhu* says that these two parts are produced in the process of cognition through mind transformation (*vijñāna-pariṇāma*) in the *Triṃśikā* (*Treatise of Thirty Stanzas*).[13] It is on this basis that *Vasubandhu* expounds a universal proposition that 'Everything is nothing but

[11] *Asaṅga's Mahāyānas-saṃgraha-śāstra* is an important source for identification of the *Vijñānavāda's* position. The original Sanskrit text was not available but the whole treatise was translated into Chinese by Xuan Zang, Taishō 31, T1594, p. 132-152. Parts of this treatise were translated into Tibetan and English.

[12] 「此一切識無有義故，得成唯識。有相、見故，得成二種。」T1594: p. 138c.

[13] 「是諸識轉變，分別、所分別，由此彼皆無，故一切唯識。」T1585: p. 38c. Wei Tat (1973): p. 503.



representations of consciousness'. This statement is not just a claim about the nature of reality as dependent on mind from a metaphysical perspective, but also concerns with epistemic issue, the cognitive roots of knowledge.[14]

Dignāga then suggests that the constituents of a mind should possess triple divisions. These are '*prameya*' (the objective aspect being cognized, 所知), '*pramāṇa*' (the perceiving act or the means of cognition, 能知) and '*pramāṇaphala*' (the self-consciousness or *svasaṃvedana* being a result of knowledge, 量果) [15]. All of these parts are indivisible but with different faculties of function in the cognitive process. This embarks a landmark for the Buddhist epistemology as the evolution of a consciousness from a two-fold division to a three-fold model through which the idea of reflexive knowledge (knowledge about knowledge) is integrated in the mind-only theory.

In brief, the *Vijñānavādins* uphold that every consciousness manifests a certain object. The object being cognized is interpreted as its appearance in cognition.

5.2.2 Cause in the sense of Substance of Consciousness

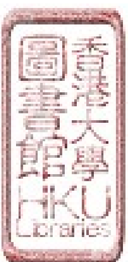
Where is the origin of the meaning of "substance" of every consciousness? According to Xuan Zang's *Cheng Wei-Shi Lun* and Kuiji's *Commentary*, the concept of "substance" comes from *Dharmapāla* and *Sthiramati*. To understand the truth of

[14] It is interesting that the *vijñāpti-mātra* theory is close to the thinking of phenomenologists who assert that the essential character of every consciousness is the capability of holding its own object intentionally. The intentionality of consciousness plays an important part in the phenomenology of Edmund Husserl (1859-1938). According to Husserl, the intentional act of consciousness is something 'directed towards an object' outside itself. Consciousness, therefore, is always consciousness of something. The intentional object is known only as something constituted by the intentional consciousness. Phenomenology thus becomes a study of the principles governing the intentional act by which an object is 'constituted' out of the hyletic data. Hussel's view of consciousness meant a critical concern with epistemological issues. It is a recognition that knowledge comes through cognition. His thoughts are extensively appropriated by his successors, from Heidegger, Fink, Sartre and Merleau-Ponty, etc., and subsequently formed a philosophical school.

[15] See Hattori M. (1968): p. 28.

the *Vijñānavādins,* we may need to refer back to the Buddhist doctrine of two truths. The two truths focus on the distinction between the degrees of reality for all the existences and how things appear in relation to the percipients that look at them through various views and standpoints, i.e. on the conventional and ultimate levels. The conventional level of truth (*saṁvṛti sat* 世俗諦) is the empirical world that we experience in our ordinary life. It is a reality that is amenable to empirical knowledge and linguistic expression. The ultimate truth (*pāramārthika sat* 勝義諦) can only be apprehended by transcendent experience. For the purpose of distinguishing different nature of the conventional truth, the *Vijñānavāda* puts forth 'three levels of reality' (*tri-svabhāva-lakṣaṇa* 三自性) as advancement for the doctrine of two truths. The first is the 'purely imagined nature' (*parikalpita-svabhāva* 遍計所執性) which is entirely non-existent, such as the inherent substance of things. The second is the 'other-dependent nature' or 'empirical reality' (*pāratāntrika-svabhāva* 依他起性). The third is the 'perfected nature reality' (*pariniṣpanna-svabhāva* 圓成實性) that can be equated with suchness (*tathatā*) or emptiness (*śūnyatā*). The first two *svabhāva* are ascribed to the conventional level whereas the third is the ultimate level of truth. On the level of conventional truth, only the 'other-dependent nature' has a sense of reality in conventional world whilst the 'purely imagined nature' is considered as unreal.

According to *Sthiramati*, the true nature of every consciousness itself is not in a state of differentiation into subject and object. The appearances of subject and object emerged from discrimination are falsely perceived as real existence by the sentient beings. *Sthiramati* declares that there is neither subject nor object because these are products of the human discrimination (*parikalpita* 分別). Through the detachment from the imaginary subject and object, one comes to realize the state of pure



consciousness (*vijñāpti-mātra* in transcendental sense) in which there is no differentiation between subject and object. The duality of the perceiving act and the perceived object exists only as a matter of opinion but not in truth.[16] Although the structure of consciousness is in triple divisions, only one part, the *svasaṃvedana* (self-consciousness 自證) is real. The other two parts are delusive. In this sense, *Sthiramati's* mode of cognition is called 'onefold consciousness theory' (一分說). *Svasaṃvedana* is not only the true nature of mind but it is also the cause of cognitive knowledge.

Like *Sthiramati*, *Dharmapāla* also conceives *svasaṃvedana* as the substance of consciousness in both empirical and transcendental levels. The difference between *Sthiramati* and *Dharmapāla* is that, according to *Dharmapāla*, the perceiving act (*pramāṇa*) and perceived object (*prameya*) arise from a varieties of real conditions and are thus, like self-consciousness (*svasaṃvedana*), should be ascribed to the other-dependent nature of realities (*pāratāntrika-svabhāva* 依他起性). Only from the real basis of this dualistic mode, imaginary discrimination (*parikalpita-svabhāva* which is a function of the intellect, 遍計所執性) conceives false notions of existence such as the independent objects outside of consciousness and the like.[17] Therefore, the form of mental image (*prameya*) appears within the mind does exist in the conventional world. In ordinary experience, it is inappropriate to say these forms of object as illusive because in effect these forms constitute the content of our human knowledge. We can apply the knowledge in different aspects of our daily lives and achieve various objectives. We are reminded of what *Dharmakīrti* says, "All successful human actions are (necessarily) preceded by right knowledge."[18] Right

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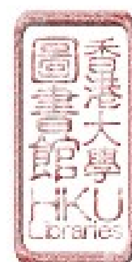
[16] See Kuiji's SJ, T1830: p. 241b.
[17] Iso Kern, "The Structure of Consciousness According to Xuanzang", *Journal of the British Society for Phenomenology*, Vol. 19, No. 3, October 1988, p. 290.
[18] Stcherbatsky Th., (1962) Vol. I: p.69.

knowledge is successful cognition and it is cognition followed by a successful action. It is meaningful not only for the human beings in common sense, but also for those *Buddha-s* and *bodhisattva-s* who aim at benefiting sentient beings in their preaching.

From the ontological sense, the self-cognizing consciousness is conceived as the substratum for the manifestation of the dual aspects within the mind itself. The self-consciousness comprises both cause and effect because on the one hand it is the base (cause) for discrimination whilst on the other hand it also performs the realization (result) of the apprehension. Therefore Xuan Zang and Kuiji elucidate the implicit meaning of the *svasaṃvedana* in terms of 'substantive consciousness' (識自體).

5.2.3 Cause in the sense of Potencies

The concepts of "cause" and "effect" have their respective relevance with the *Vijñāptimātra* theory. Interpretation of manifestation (*pariṇāma*) of consciousness lies on the actualization of cognitive states by virtue of 'seeds' (*bīja-s*) or 'potencies' deposited in the *ālayavijñāna*. Potencies or seeds are latencies that generate the physical or mental phenomenon upon the maturation of one's own *karmic* force. With the support of conditional causes, the latency of consciousness becomes active and manifests itself in two functional divisions. In this sense, the potencies are the 'cause' and the consciousnesses transformation is the 'effect'. Hence, *Dharmapāla* terms the former as 'cause-manifestation' (*hetupariṇāma* 因能變) and the latter as 'effect-manifestation' (*phalapariṇāma* 果能變). Among the divisions of a consciousness, only the substance of the consciousness (*svasaṃvedana*) can be called '*phalapariṇāma*' because it is the actualization or fulfillment of potential cause (seed). Since the manifestation of mind arises from potencies (*bīja-s*), the

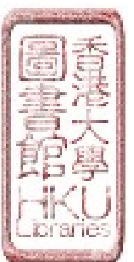


resulting effect (*phala* or fruit) should not be treated as something illusive on the level of conventional truth. It is a phenomenon originated from various causes and conditions. This is why *Dharmapāla* declares that all 'parts' of consciousness are real faculties, in a sense not separating from the mind. The false imaginations (*parikalpita-svabhāva* 遍計所執性) of *ātman* (real self) and *dharma* (existent of object) are results of our failure to comprehend the true nature of the mind structure and their operation. If we realize that the semblance of perceived object and perceiving subject are results of dependent origination, then we can achieve insight into their "nature of ultimate reality" (*parinispanna-svabhāva* 圓成實性).

Based upon the assumption that all consciousnesses manifest themselves into two parts by the force of potencies, *Dharmapāla* views the subjective (*pramāṇa*) and objective parts (*prameya*) of a consciousness are 'nature of dependence on others' (*pāratāntrika-svabhāva* 依他起性), to the same extent as the *svasaṃvedana* (self-consciousness). He argues that if the two parts which are born of *bījas* (potencies), were not *pāratāntrika*, then the *svasaṃvedana* which is the supporting basis for the two parts, would not be *pāratāntrika* either, since there is no reason for this entity to be *pāratāntrika* if the two parts are not.[19] The same attributes should be applied to the fourth part, i.e. the 'consciousness of self-consciousness' (證自證分) as well. The fourfold consciousness theory (四分說) asserted by *Dharmapāla* emphasizing that the interior object-form is not caused by an external object but rather by the potencies within the *ālayavijñāna* (the store-consciousness).

The origin of cognition is the seeds (*bīja-s*) as the primary cause, and then the substance of the consciousness (*svasaṃvedana*) as the secondary cause. The form of object and the perceiving means are inseparable. On the basis of *svasaṃvedana*, the

[19] Wei Tat (1973): p. 631.



‘cause’ accompanies the fulfilled ‘result’ in its realization of the cognitive acts. This is a convincing argument to support the theory of ‘*sākāravāda*’ (consciousness with a form of object which is real, 有相唯識). The exposition of self-cognition in its ontological and epistemological senses is eventually fitted into the doctrines of *vijñānapariṇāma* (transformation of mind).

5.3 Justification of Four Conditions not outside the Mind

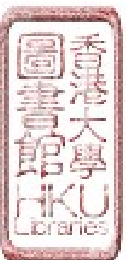
The difference between *Vijñānavāda* and *Mādhyamika* School is that *Vijñānavāda* provides a better explanation after refuting the theory of *Sarvāstivāda*. Based on the mind-manifestation originated from *bījas*, *Vijñānavāda* admits the conventional truth and function of conditioned *dharma-s.* If there is non-existence of external objects, what is the nature of those phenomena such as mountains and rivers etc.? VMS quotes a stanza from *Triṃśikā-vijñapti-mātratāsiddhi* (《唯識三十論》) for elucidating such situation:

> “From the consciousness which contains all *Bijas* (seeds) (the *Alayavijnana*)
> Such-and-such evolution or transformation takes place.
> Through the force of the mutual co-operation of the actual *Dharmas*
> Such-and-such kinds of distinction are engendered.”[20]

Through the force of the potentials (*bīja-s*) stored in *ālaya-vijñāna* as the direct cause, together with the manifesting ‘an apprehended form ’ and ‘an apprehending act’ of every consciousness as supporting conditions, the assemblage of these causes and conditions enable the minds to transform the phenomenal existents. These conditions are not something existing outside the minds, as said by VMS:

> “Although there is no independent objects outside the minds, with the various powers and potentials (*sakti*, *bijas*) in the *sarvabija vijnana*, the root consciousness (*Mulavijnana* or *Alayavijnana*) which contains all seeds (*bijas*),

[20] 「由一切種識，如是如是變，以展轉力故，彼彼分別生。」T1585: p. 40a. Wei Tat (1973), p. 529.



the actualized eight consciousnesses are capable of engendering their own discrimination and all conditioned *dharmas (samskrta)* spontaneously. There is no condition outside the minds required for the uprising of mental activities" [21]

Vijñānavāda School classifies different causes and conditions that can produce conditioned existents into four types. This classification is used especially in explaining the nature of dependent arising. According to the elucidation of *Mahāyānābhidharma-samuccaya-vyākhyā* of *Buddhasiṃha* (Asmv, 大乘阿毗達磨雜集論), the first condition is *hetupratyaya* which is defined as:[22]

"What is the condition qua cause (*hetupratyaya*)?
It is the store-consciousness (*ālayavijñāna*) and the residues of the wholesome, defiled (*kuśalavāsanā*) [and undefiled (*akuśalavāsanā*) perfumed energies]. .[23]

Condition qua cause is the residues of perfumed energies. The manifestation of defiled and undefiled phenomena are actualized by the seeds in the *ālayavijñāna* and are cognized through the other seven consciousnesses. *Hetupratyaya* is the seeds (*bīja-s*) with a meaning of "various potentials within the *ālayavijñāna* that can produce their respective own fruit without mediation."[24] The substance of this *pratyaya* is twofold: (1) the *bīja-s* that engender and (2) the actual *dharma-s* that perfume:

1. '*Bīja-s*' are the different powers or potentials of the wholesome, unwholesome, non-defined, of all material and mental phenomena, etc. stored in *ālayavijñāna*. The *bīja-s* are conceived as *hetupratyaya* in two aspects. On the one hand, *bīja-s* lead to the production of *bīja-s* which are of the same species subsequent to them (a *bīja* creates a *bīja* similar to itself). On the other hands, *bīja-s* produce actual consciousnesses of the same species, which are simultaneous with them.

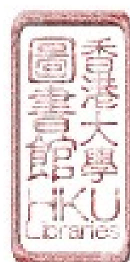
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21 「雖無外緣，由本識中有一切種(子)轉變差別，及以現行八種識等展轉力故，彼彼分別而亦得生。何假外緣，方起(心及心所)分別？」T1585: p. 40a. Wei Tat (1973), p. 529.

22 Webb (2001): 59-64.

23 Asmv :「因緣者，謂阿賴耶識及善習氣與有漏、無漏諸法。」T1606: 713a.

24 VMS: 「此中何法名爲種子？謂本識(賴耶)中親生自果功能差別。」T1585: p. 8a.



2. ‘Actual *dharmas*’ (現行)[25] refer to the seven evolving or transforming consciousnesses or *pravṛttivijñāna*, with their *caittas*, their two parts, wholesome, unwholesome, non-defined, etc., with the exception of the wholesome dharma-s of the Buddha and the non-defined extremely-weak dharma-s which perfume the *Mūlavijñāna* (本識) and engender *bījas* of their own species. The actual dharma-s are regarded as *hetupratyaya* in such operation.[26]

From the viewpoint of *Vijñānavāda*, *hetupratyaya* refers to the *bīja-s* partly because of the coming forth or manifestation of conditioned dharma-s and partly because of the continuing series of the their own species. This is the distinctive definition concerning *hetupratyaya* of *Vijñānavāda* School, which is different from the traditional meaning.

The second condition is *samanantara-pratyaya* which Asmv defines:

> "What is the equal-immediate (*samanantara*)? The equal-immediate condition should be understood as the constant immediate (*nairantaryasamanantara*) and as that which immediately gives rise to the mind and conjoined and non-conjoined mental activities (*sabhāgavisabhāgacittacaitta*)."[27]

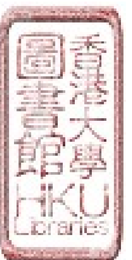
Since the precedent instant of mind or mental functioning gives rise directly to the succeeding instant of mind, there is no gap in their leading into one another and this is why it is called equal-immediate condition. As expounded by VMS, in the case of the eight actualized consciousnesses together with their *caittas*, constitute a preceding group which passes away to give place to a subsequent group of the same

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[25] Lusthaus queries about this term as literally in Chinese it should mean ‘projecting/perceiving activity’ but Vallee Poussin and WeiTat translated as ‘actual dharma’. Lusthaus (1989 Vol.II):357.

[26] VMS:「此體有二：一種子，二現行。
『種子』者，謂本識中善染無記諸界地等功能差別，能引次後自類功能，及起同時自類現果，此唯望彼是因緣性。
『現行』者，謂七轉識及彼相應所變相見性界地等，除佛果善、極劣無記，餘熏本識，生自類種，此唯望彼，是因緣性。」T1585: p. 40a. Wei Tat (1973), p. 535.

[27] Asmv :「等無間緣者，謂中無間隔，等無間故，同分異分心、心法生，等無間故，是等無間緣義。」T1606: 714a. Webb (2001): 62.



species, opening the way to that group and acting in such a way that it immediately comes into being.[28] The meaning of *samanantara-pratyaya* from *Vijñānavāda* is similar to the traditional meaning but restricted to the activities of the mental phenomena only.

The third condition is *ālambana-pratyaya* which Asmv defines:

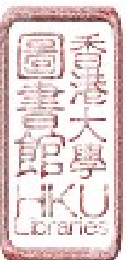
> "What is the object (*ālambana*)? The condition qua object should be understood as:
> [1] object of a limited sphere (*paricchinnaviṣayālambana*),
> [2] object of an unlimited sphere (*aparicchinnaviṣayālambana*),
> [3] object of an unvarying sphere (*acitrīkāraviṣayālambana*),
> [4] object of a varying sphere (*sacītrīkāraviṣayālambana*),
> [5] object of the sphere of existing things (*savastukaviṣayālambana*),
> [6] object of the sphere of non-existing things (*avastukaviṣayālambana*),
> [7] real object (*vastvālambana*),
> [8] imaginary object (*parikalpālambana*),
> [9] perverse object (*viparyastālambana*),
> [10] non-perverse object (*aviparyastālambana*),
> [11] resisting object (*savyāghātālambana*),
> [12] unresisting object (*avyāghātālambana*)."[29]

According to *Vijñānavāda*, it is impossible for a cognizing consciousness to arise without the cognizing object. In this sense, the object is one of the conditions for the arising of consciousness and is named as 'condition qua object'. The object is what is perceived and is known by the mind and its associates. These objects are divided into twelve types in Asmv. But in VMS, *ālambana-pratyaya* is classified into immediate and remote conditions:

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[28] 「等無間緣，謂八現識及彼心所，前聚(心)於後自類無間等而開導，令彼定生。」T1585: p. 40a. Wei Tat (1973), p. 537.

[29] Asmv：「所緣緣者，謂：[1]有分齊境所緣故。[2]無分齊境所緣故。[3]無異行相境所緣故。[4]有異行相境所緣故。[5]有事境所緣故。[6]無事境所緣故。[7]事所緣故。[8]分別所緣故。[9]有顛倒所緣故。[10]無顛倒所緣故。[11]有礙所緣故。[12]無礙所緣故。是所緣緣義。」T1606: 714c. Webb (2001): 62.



1. The dharma which is not separated from the perceiving consciousness and on which the apprehending act contemplated and taken as its supporting basis is the 'immediate *ālambana-pratyaya*' (親所緣緣).

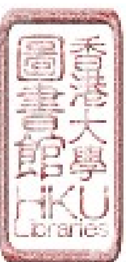
2. The *dharma*, which is separated from the perceiving consciousness, but functions as the archetype capable of manifesting the external image from the force of past deeds and internal cause. Such is the 'remote *ālambana-pratyaya*' (疏所緣緣) which is the supporting basis whereupon the 'immediate *ālambana-pratyaya*' (親所緣緣) produces an image for the apprehending act to perceive.[30]

From the above definitions, the meaning of *ālambana-pratyaya* from *Vijñānavāda* is quite different with the traditional meaning for a warrant of external objects. In contrast with *Sarvāstivāda*, *Vijñānavāda* upholds the sense that no objects can exist outside the perceiving consciousness.

According to the *Vijñānavāda*, although the minds and their objects seem to be unconnected entities, they are actually one inseparable entity. Objects are different from the perceiving consciousness, but not different entities since there are no external objects acting as conditions for consciousnesses. Minds and appearances of objects arise simultaneously from a single cause and the ripening of a predisposition (*vāsanā*) is established by a previous action (*karma*). All appearances of objects are caused by these karmic dispositions that are contained within the store-consciousness. On account of latencies for the perception of external objects having been infused and subsequently ripened in the *alayavijñāna*, phenomena are then projected and are perceived as external objects. Through the mechanism of store-consciousness, together with the operation of predispositions and karmic theory,

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30 「所緣緣， 謂若有法是帶己相，心或相應(心所)所慮所託。 此體有二：一親、二疏。 若與能緣體不相離，是見分等內所慮託， 應知彼是親所緣緣。 若與能緣體雖相離，爲質能起內所慮託，應知彼是疏所緣緣。」T1585: p. 40c. Also, Wei Tat (1973), p. 543-544.



external objects are not necessary to explain the uprising of consciousness. The appearance of objects and the perceiving consciousness arising from predispositions that are in the store-consciousness is feasible. It can only be the fruition of one's own *karma* and one's reactions to those events that determine the chain of latency-generated appearances comprising one's stream of experience.

The fourth condition is *adhipati-pratyaya* which Asmv defines:

> "What is dominance (*adhipati*)? The condition of dominance should be understood as:
> [1] dominance in means of support (*pratiṣṭhādhipati*),
> [2] dominance of penetration (*āvedhādhipati*),
> [3] dominance through co-existence (*sahabhāvādhipati*),
> [4] dominance of the sphere (*viṣayādhipati*),
> [5] dominance of productivity (*prasavādhipati*),
> [6] dominance of the place (*sthānādhipati*),
> [7]dominance of the experience of the result of actions (*phalopabhogādhipati*),
> [8] dominance of worldly purity (*laukikaviśuddhadhipati*), and
> [9] dominance of transcendental purity (*lokottara-viśuddhyadhipati*)."[31]

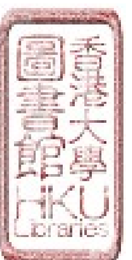
As in VMS, *adhipati-pratyaya* is a dharma capable of promoting or counteracting the evolution of another dharma. In a broader sense, *adhipati-pratyaya* includes the *hetupratyaya, samanantara-pratyaya* and *ālambana-pratyaya*. Therefore, *adhipati-pratyaya* represents variety of modes of causality.[32] In this sense, *adhipati-pratyaya* is also a projecting force from the potent energies that makes a difference between *Vijñānavāda* and traditional definition.

When some of the seeds deposited in the *ālaya-vijñāna* reach mature stage, through the conformity of various conditions, the actualized dharma-s (*saṃskrta*)

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31 Asmv：「增上緣者，謂：[1]任持增上故。[2]引發增上故。[3]俱有增上故。[4]境界增上故。[5]產生增上故。[6]住持增上故。[7]受用果增上故。[8]世間清淨離欲增上故。[9]出世清淨離欲增上故。是增上緣義。」T1606: 715c. Webb (2001): 62-63.

32 「增上緣，謂若有法有勝勢用，能於餘法或順或違，雖前三緣亦是增上，而今第四除彼取餘，爲顯諸緣差別相故。」T1585: p. 40c. Also, Wei Tat (1973), p. 547.

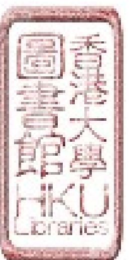


come into existence, such as rivers and mountains, five material organs and sensory objects, etc. All kinds of material and mental phenomena are manifested through the force of the mutual co-operation of the four conditions from the inner potencies. The uprising of every consciousness depends on the four conditions. Since all these four conditions are potentials within the sentient beings, there is no reliance on the external substantial entities for the origination of mental activities. The theory of four conditions is one of the argumentation for proving "everything is mere-consciousness".

5.4 Justification of Six Causes not separated from Consciousness

The above definition of four conditions is a synthesis of doctrinal systems of six *sūtra-s* and eleven treatises by *Vijñāptimātratā-siddhi* (《成唯識論》) and became the refined theories in the mature stage. In contrast to the early stage of *Yogācāra* School, it is found that the *Laṅkāvatāra sūtra* (LS 《楞伽經》) advocates another type of 'six causes' to explain four conditions. Moreover, the standpoint of LS's 'six causes' is mainly to refute the misconception of upholding the causes and conditions as something really independent of the mind. To a certain extent, *Yogācāra* takes the same position similar to *Mādhyamika* School.

The content of *Laṅkāvatāra sūtra* is a philosophical discourse attributing to the Buddha delivered on the *Laṅkā* Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The Sanskrit text is available and is edited by Nanjro Bunjru (南條文雄). Two Tibetan translations are extant. There have been four translations in Chinese. The first translation was by *Dharmakṣema* (曇無讖) between 412-433, which no longer existed. The second was 《楞伽阿跋多羅寶經》translated



by *Guṇabhadra* (求那跋陀羅) in 443. The third was 《入楞伽經》translated by *Bodhiruci* (菩提流支) in 513, and the fourth was 《大乘入楞伽經》translated by *Śiksānanda* (實叉難陀) in 700-704. Among these Chinese texts, Ouyang-Jian regards the translation of *Bodhiruci* to be the best among the three translations.[33] There are English Translations by D.T. Suzuki, *The Laṅkāvatāra sūtra* and *Studies in the Laṅkāvatāra sūtra*.

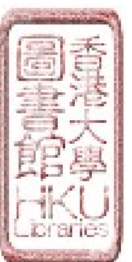
Laṅkāvatāra sūtra holds an idealistic view that one's own mind (*citta*) manifests the three realms of existences. This *sūtra* distinguishes the correct and incorrect views of causation with an objective of denying the false discrimination and revealing the truth. *Vijñānavāda's* understanding is somewhat similar to that of *Mādhyamika* School particularly with the denial of self-sustained and intrinsic substance of conventional entities. It is just like a house constructed by conformity of various conditions, the self-nature of the house does not exist and this is called 'emptiness' in essence. However, people in the world have delusive discrimination and therefore they stick to false notions. LS also employs the terms of 'non-arising' and 'non-substantiality' of *Prajñāpāramitā-sūtra*.[34] However, LS puts more emphasis on the co-existent of various consciousnesses manifesting the phenomenal existents. The *Vijñānavāda* emphasizes *ālaya-vijñāna* as the base for the principle of dependent co-arising. This can avoid the misconception of emptiness leading to opinion of nihilism. Instead, *Vijñānavāda* speaks more about selflessness since all things are aroused from consciousness and therefore all things lack inherent substance.[35]

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[33] Ouyang-Jian (1989): 3.

[34] *Bodhiruci's* LS, T0671: p. 528b.

[35] *Vasubandhu's Baifa mingmen lun* (《大乘百法明門論》) declares the selflessness of everything which includes five categories of hundred *dharma-s*. This is because their existences are not separate from mind. (T1614: p. 855b)



As said by the *Buddha* in the LS:[36]

> **"***Mahāmati* (大慧), there are two factors of causation by which all things come into existence: external and inner. *Mahāmati*, the external factors are a lump of clay, a stick, a wheel, thread, water, a worker, and his labour, the combination of all of which produces a jar.…with all things which, governed by external causes, appear one after another in continuous succession. As regards the inner factors of causation, *Mahāmati*, they are of such kind as ignorance, desire, and action, which make up our idea of causation. Born of these, *Mahāmati*, there is the manifestation of the *Sandhas, Dhātus,* and *Āyatanas*. They are not separate [realities] but discriminated [as such] by the ignorant."

Venerable Yin Shun said that the idea of this *sūtra* corresponds to the law of conditioned co-arising [*pratītya-samutpāda* 緣起] and the entity of 'conditioned co-arisen' (*pratītya-samutpanna* 緣生) mentioned in *Āgama Sūtra*. From the aspect of cause, the potencies of *ālaya-vijñāna* are called 'conditioned co-arisen entity' (*pratītya-samutpanna*) which refers to existents originated by various conditions. [37] Through ignorance, desire, and action which are the causes for dependent arising, the decimating mind projects the outer image of appearance. Five *skandha*, twelve *āyatana* and eighteen *dhātu* are the products of conditioned co-arisen. This is coherent with what Buddha says, "Things arise because consciousness arises"[38], "If this exists, that exist".[39]

When the multitudinousness of objects is wrongly imagined as real substances

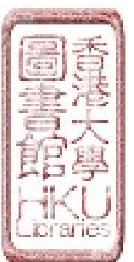
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[36] Suzuki (1956): 73.
「大慧！一切諸法有，於二種因緣集相。所謂內、外。
大慧！『外法因緣集相』者，所謂泥團等柱、輪、繩、人功方便緣故，則有瓶生。….是名『外法因緣集相』。….
大慧！何者『內法因緣集相』？大慧！所謂無明、業、愛，如是等法，名『內因緣集相』。大慧！因無明等，陰界入等，而得名為『因緣集相』，而諸凡夫虛妄分別，各見別相。」(T0671: p.530b.)

[37] *The record of Laṅkāvatāra sūtra* (《楞伽經親聞記》), p. 265, 1995. This book was recorded by Yin Hoi (印海) and was preached by Yin Shun. The text is based on *Guṇabhadra's* translation.

[38] 「心生種種法生」。

[39] 「此有故彼有」。



and attached to, discrimination goes on evolving; and as people are attached tenaciously to the notion of grasping as they have not ascertained in their minds as to the nature of the objective world which is no more than the Mind itself, as they have fallen into the dualistic view of being and non-being and they are nourished by the habit-energy of the views and discriminations of the philosophers, they perceive the multitudinousness of external objects as real and become attached to them.[40]

> "Said the Blessed One; *Mahāmati*, discrimination, indeed, does not evolve, nor is it put away. Why? Because there is no evolving of discrimination as regards being and non-being; because all that is seen is to be recognized as noting but the Mind itself…..for the sake of the ignorant who are addicted to discriminating the multiplicity of things which are of their own Mind, it is said by me that discrimination whose first function is to produce multiplicity as characteristic of objects…..Those who, regarding the world as evolving from causes and conditions, are attached to these notions as well as to the fourfold proposition, fail to understand my teaching."[41]

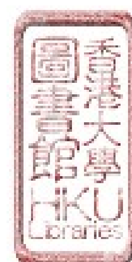
If we understand that the nature of three spheres of existence is aroused by our delusive discrimination and bounded by the perceived objects from beginningless time, then we should not be deceived by the our discrimination. Since there is no dharma-s existed independently from the mind, there is no real assemblage of causes and conditions. Self-sustained causes and effects are delusive thought and the true nature of existence is originated from the mind only. The correct apprehension of the mere-consciousness enables us not to hold a false view on causality.

The appearance of conventional existence is dependent upon six causes, as said

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40 Suzuki (1956): p. 129-130.

41 Ibid, p. 131. 「大慧！何者菩薩摩訶薩觀察三界但是一心作故，離我我所故，無動無覺故，離取捨故？從無始來虛妄執著，三界薰習戲論心故，種種色行常繫縛故，身及資生器世間中六道虛妄現故。大慧！是名諸菩薩摩訶薩善知自心現見相。…以隨自心現知見故，以無外法故，諸識不起，觀諸因緣無積聚故，見諸三界因緣有故，不見內外一切諸法，無實體故。遠離生諸法不正見故，入一切法如幻相故。」(T0671: 529c-530a)



in LS;

> "Now, *Mahāmati*, there are six causes: (1) possibility cause, (2) dependence-cause,[42] (3) objectivity-cause, (4) agency-cause (i.e. efficient cause), (5) manifesting-cause, and (6) indifference-cause.
>
> The possibility-cause means, *Mahāmati*, that when a cause to be becomes effective there is the rising of things inner and outer.
>
> The dependence-cause means, *Mahāmati*, that when conditions to be, become effective there is the rising of the *Skandha-seeds*, etc., inner and outer.
>
> Further, the objectivity-cause means, *Mahāmati*, that bound by the objective world [*Vijñāna*] keeps up its continuous activity.
>
> Again, *Mahāmati*, the agency-cause means that like a sovereign king a cause invested with supreme authority asserts itself.
>
> Again, the manifesting-cause means that when the discriminating faculty rises, as the result it reveals individual marks as a lamp does forms, etc.
>
> Lastly, the indifference-cause means that when there is a dissolution the power of the combination discontinues, and there rises a state of non-discrimination."[43]

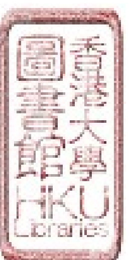
Firstly, 'possibility cause' (*bhaviṣyad-hetu*, 當因) is a becoming cause for the rising of inner and outer existences. Because of the past ignorance, carving and karmic action, self-consciousness manifests both inner and outer existences. Likewise, the present ignorance, carving and karmic cause will induce retribution of the future inner life and external world as well. Therefore, the evolution of discriminating (*vikalpa* 分別) self-consciousness is a 'possibility cause' which is the 'condition qua cause' for the becoming of the universe.

Secondly, 'dependence-cause' (*saṁbandha-hetu* 相續因) is five *skandha* seeds

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[42] Suzuki points out that it should be '*apeksha*' (*apekṣa*) for dependence-cause rather than '*upeksha*' (*upekṣa*) with a meaning of 'mutual reference'. See Suzuki (1956): 73.

[43] Suzuki (1956): 73-74.
「因有六種，何等爲六？一者當因。二者相續因。三者相因。四者作因。五者了因。六者相待因。
當因者，作因已，能生內外法。
相續因者，能攀緣內外法陰種子等。
相因者，能生相續次第作事而不斷絕。
作因者，能作增上因，如轉輪王。
了因者，妄想事生已，能顯示，如燈照色等。
相待因者，於滅時不見虛妄生法，相續事斷絕故。」(T0671: p.530b.)

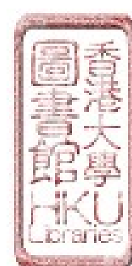


etc. The present manifesting activities of the first seven consciousnesses are dependent on the perfumed energy accumulation of ignorance and carving to evolve inner and outer existences. The objective external world and subjective mental phenomena are evolved by the skandha-seeds which include material, sensation, ideation, volition, and consciousness. These five *skandha-seeds* are stored in the *ālaya-vijñāna* as potentialities for projecting both inner and outer things. After the six consciousnesses perceive the objects of the external world, the contents of cognizing experience will then be deposited into the *ālaya-vijñāna* as *vāsanā* and will actualize again when conditions are suitable. Five *skandha-seeds* will become the active manifested objects of the six consciousnesses and further give rise to new potency of inner and outer *skandha-seeds*, etc. Therefore, 'dependence-cause' is the perfuming function of five *skandha* seeds for projecting both inner and outer object realm. In this sense, it is similar to the 'condition qua object'.

Thirdly, 'objectivity-cause' (*lakṣaṇa-hetu* 相因) is the successive occurrence of mental activities and events. Bound by the objective world, those eight consciousnesses keep up their continuous evolving activities, events of cause and effect appear successively with their own corresponding natures. 'Objectivity-cause' is the precedent mind functioning as 'equal-immediate condition' for the subsequent mind.

Fourthly, 'agency-cause' (*kāraṇa-hetu* 作因) is similar to 'condition of dominance' which is an auxiliary cause with powerful strength to give birth to an effect. It is just like a sovereign king who effectively governs the entire realm with authority and enables many people to have prosperous and comfortable living.

Fifthly, 'manifesting-cause' (*vyañjana-hetu* 了因) is the force of causal combination for the rise of discrimination that manifests the object forms. It is like a



lamp shining on things. Similarly, the material seeds within the *ālaya-vijñāna* can project the appearance of mountains, rivers and lands etc. Ordinary people mistakenly perceive those external entities as real dharma-s existing outside our minds.

Sixthly, 'indifference-cause' (*upekṣā-hetu* 相待因、捨因)[44] is the dissolution of the power of causal combination resulting in a discontinuity of successive events and thereafter a state of non-discrimination arises. In contrast with manifesting-cause, which is the rise of discrimination manifesting objects with continuous events, indifference-cause is the rise of non-discrimination towards manifested objects leading to discontinuity of events.

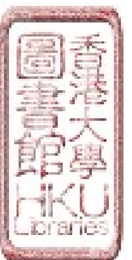
It is noteworthy that *Laṅkāvatāra sūtra* advocates six causes which is quite different from that of *Sarvāstivāda*. The first four causes of LS becomes another expression for four conditions. The last two causes reveal discrimination and non-discrimination towards continuity and discontinuity of the phenomenal occurrences. LS provides a special interpretation for what Buddha said about "all phenomena are produced by four conditions."[45]

Although the states of production and dispersion of dharma-s of the world are through these six causes, it is actually the outcome of discrimination carried by the ignorant. Just as the Buddha said, "Every existence is just like the image on the mirror which has no substance since what is seen is nothing but the mind itself. When there is manifestation of mind, *dharma-s* exist. Likewise, when there is

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[44] The Sanskrit '*upekṣa*' may be mistakenly regarded as '*apekṣa*' and was translated as 'Relative Cause' in Tang translation. (Tam Sak-Wing：*The New Translation from Sanskrit:The Lankavatara Sutra*, p. 81. 談錫永譯︰《入楞伽經》梵本新譯). However, Suzuki also points out the same mistake but this is under dependence-cause instead of indifference cause. See Suzuki (1956): 73.

[45] MPPS：「一切法是四種緣。」T1509: p. 456c.



indifference of mind, *dharma-s* are dissolved."[46] Therefore, the *Buddha* declares: "All existences are neither a gradual nor a simultaneous rising of things possible."[47] *Buddha* elucidates the specific characteristics of various causes and conditions, such as those inner and outer conditions together with six kinds of causes, with an objective to renounce the misconception of successive or simultaneous occurrences.

> "If there is a simultaneous rising of existence, there would be no distinction between cause and effect, and there would be nothing to characterize a cause as such. If a gradual rising is admitted, there is no substance that holds together individual signs, which makes gradual rising impossible. While a child is not yet born, the term father has no significance."[48]

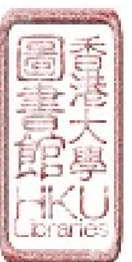
If cause and effect arise simultaneously, then there is no distinction between the specific nature of cause and effect. How can we say that there is a necessary connection in cause and effect? If the cause and effect are gradually rising, then the nature of an effect cannot be identified. Since the causes of conventional existences happen in different circumstances, it could not be the case that preceding cause necessarily produces subsequent effect during the process of development. It is like a lump of clay not necessarily be used to produce a jar but it may possibly be a bowl or anything else. It is evident that an effect is not necessarily determined in the changing world. Therefore, gradual arising should not be held as having the self-nature of cause and effect since the outcome is unknowable and not predestinated. If the effect is unknown, then how can we say that there is a definite cause of production? It is just like the relationship of father and son. One will not be named as father if he does not has any son. The relation of cause and effect is

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[46] 「是故一切法，如鏡中像無體可得，唯心虛妄。以心生則種種法生，心滅則種種法滅」。*Mahāyāna-prasāda-prabhāvana* (*Commentary on the Awakening of Mahāyāna Faith*, 《大乘起信論》)，tr. by *Paramārtha*. (T1666: p. 577b.)

[47] Suzuki (1956): 74. 「是諸法，非次第生，非一時生。」(T0671: p.530c.)

[48] Ibid. 「若一切法一時生者，因果不可差別，以不見因果身(體)相故；若次第生者，未得身相，不得言次第生，如未有子，不能言父。」(T0671: p. 530c.)

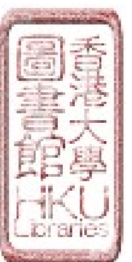


established only when people trace back the origination of an appearance. Absolute and intrinsic natures are not found in various causes and effects.

The theory of LS's six causes denotes the four conditions in essence. However, the *Hīnayāna*, foolish and simple-minded sentient beings uphold condition qua cause, equal-immediate cause, condition qua object and condition of dominance as entities with intrinsic substance. This is because they do not comprehend the true nature of those six causes and four conditions correctly.

LS skillfully uses the inner and outer conditions and six causes to explain the conventional existences for the purpose of refuting any substantial existences from dependent co-arising. In this regard, *Vijñānavāda* and *Mādhyamika* Schools both have the same opinion. The objective of the *Buddha* is not to repudiate the law of cause and effect, but to repudiate the clinging attitude and attachment of sentient beings to absurdity. Since the past and the present dharma-s have already been produced and the future dharma-s have not come into existence, it is concluded that intrinsic substance of causes and effect is untenable in the tri-temporal period. Similarly, absolute sense of inner body (direct retribution of life 正報) and outer worlds (circumstantial retribution 依報) etc. is untenable. According to *Vijñānavāda*, if all beings are evolved by the consciousness in essence, the mind and object are mutually dependent in the rising and extinction because of our discrimination. If the self-consciousness realizes that all things are beyond birth and decay, then it has the wisdom in witnessing the non-arising nature of all existences (*anutpattika-dharma-kṣānti* 無生法忍). Therefore, it is summarized by LS,

> "Just as what the foolish to discriminate, there is no real substance to be perceived outside. It is the habitual energy which disturbs the mind and projects image of the object. Dharma-s of existence and non-existences are all non-arising but manifested by the consciousness. Therefore, we should be devoid of all discriminations. If anyone who says that all dharma-s are aroused



from conditions, he is a fool rather than a wise man. For not pertaining to the boundary of duality, the mind is liberated by it true nature. The state of pure mind is the place where all saints to abide."[49]

The views of LS on four conditions are very close to what MPPS says:

"Just as *Buddha* says there exist four conditions, the simple-minded people will have attachment with false interpretation. To repudiate their bindings, it is said that everything are empty in nature but not to refute the compounded existents. Just like the mind aroused from inner and outer factors, it is like a dream which is illusive without substantiality, the mental activities are the same."[50]

To conclude, these two *Mahāyāna* schools maintain that various cause and effects do not possess any inherent substance.

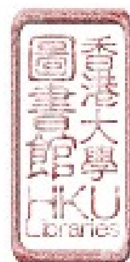
5.5 Summary

Vijñānavāda School interprets dependent co-arising as *paratantra-svabhāva* (依他起性) in a sense that the energy forces originated from the *ālaya-vijñāna* manifesting all phenomenal existences. The seeds within the *ālaya-vijñān* are condition qua cause (*hetu-pratyaya*) for actualization of various dharma-s, whereas equal-immediate cause (*samanantara-pratyaya*), condition qua object (*ālambana-pratyaya*) and condition of dominance (*adhipati-pratyaya*) are supplementary conditions. Ordinary people uphold those cognized objects possessing self-nature and this accounts for the discrimination of *parikalpitah-svabhāva* (遍計所執性). In fact, the external objects do not have self-nature since these are mere-consciousness. If there is true understanding of the cause and effect, then the attachments of the self and dharma will be renounced. With such realization of

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49 「如愚所分別，外所見皆無。習氣擾濁心，似影像而現。有無等諸法，一切皆不生，但惟自心現，遠離於分別。說諸法從緣，爲愚非智者。心自性解脫，淨心聖所住。」T0672: p. 627b,c.

50 「如佛說有四緣，但以少智之人，著於四緣而生邪論，爲破著故，說言諸法實空，無所破。如心法從內、外處因緣和合生，是心如幻、如夢，虛誑無有定性，心數法亦如是。」T1509: 296b.



non-discrimination, the true nature of *paratantra-svabhāva* of compounded entity is identical to the ultimate reality (*parinispanna-svabhāva* 圓成實性).

On this account, *Vijñānavāda* School succeeds the views of *Mādhyamika* and refutes substantial entities of *Sarvāstivāda*. However, *Vijñānavādins* differs from *Mādhyamika* in that they provide constructive explanations after refutation through the theory of *ālaya-arising*. In this regard, *Vijñānavāda* follows *Sarvāstivāda's* analytical methods and admits that there must have some real forces that can account for the functional operation of cause and effect in the empirical world. However, we should not hold any substantiality on these causes, conditions and effects since all are manifested from the consciousness. The true cause is the *bīja-s* that engender the phenomenal existents. With the understanding of the doctrinal systems of *Vijñānavāda*, we can explore *Yogācāra*'s ten causes theory in the next chapter.

Chapter Six

6 The Establishment of Causation Theory by Yogācārya Bhūmi Śāstra

The main purpose of causation theory is to examine the interrelation of phenomenal existences of the universe. With regard to the causation theories developed in the period of *Nikāya* Buddhism, no matter ten conditions thirty-three causes or six causes four conditions, these doctrines already demonstrated the systematic examination of the relative dependence of co-arising. In view of the ŚAŚ ten causes, in particular the direct cause, it is a detailed analysis in relation to the perceiving, karmic and retributive aspects. Thereafter the *Sarvāstivādins* claim that the first five causes except for the dominance cause function as direct causes. However, to the *Yogācārins,* the six-causes doctrine of *Sarvāstivāda* fails to provide an essential constituent that can directly bring about an existent of its own kind. The deficiency of these theories leads to a review of the principle of Buddhist causality by the *Yogācāra* School with an emphasis on the seed potency as a direct cause, and with the support of other causes, the phenomenal existences can be arisen respectively. The ten causes theory is established under such circumstance. This chapter will illustrate the definition of the ten-causes based on various texts and commentaries of *Yogācārya-bhūmi-śāstra.*

6.1 The Composition and Authorship of YBŚ

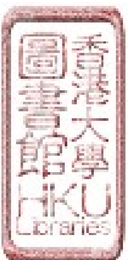
The fundamental text of the *Yogācāra* School is most probably the *Yogācārya-bhūmi-śāstra.* The name of this school might probably be derived from this text. As far as the composition and Authorship of the YBŚ is concerned, the Chinese ascribes the author of YBŚ to *Maitreya*. The Tibetan tradition is more

willing to attribute the actual authorship of YBŚ to *Asaṅga*,[1] so as the Sanskrit text. In addition, differences of authorship are noted in the canonical collections. The author of YBŚ is *Maitreya* in Taishō edition (T1579: 279a). However, the author of YBŚ is *Asaṅga* according to the index to the Peking edition of the Bstan 'gyur (丹珠爾).[2] Modern scholars have a variety of opinions regarding the authorship of the YBŚ. Willis and Rahula simply accept the traditional attribution to *Asaṅga* and fail to recognize a difference of opinion exists. Some scholars such as Wayman, do recognize the differences of opinion but do not engage the issue in depth. Schmithausen conceives that YBŚ is the earliest source of *Yogācāra* philosophy. The content of this treatise indicates that it is a compilation of material by various authors over a long period of time. Its final form is believed by many scholars to have been finalized by *Asaṅga*. Schmithausen makes a great effort to prove that YBŚ is a heterogeneous compilation that cannot be attributed to *Asaṅga* only.[3] Since there are different opinions, we can no longer take for granted that the author of YBŚ is *Maitreya* or *Asaṅga*.[4]

The term *ālaya-vijñāna* is lack of reference in the early portion of YBŚ. It is certain that the doctrine of the *ālaya-vijñāna* evolved gradually within the *Yogācāra*. Moreover, the *Sautrāntika's* view of material sense-faculties and mind can mutually be seeded to each other is also found in YBŚ.[5] In other word, the depository function of *ālaya-vijñāna* receiving the seeds perfuming has not fully been established in YBŚ. Furthermore, the position of metaphysical idealism for a denial of external reality is not found in YBŚ. It asserts the existence of the ineffable intrinsic nature (*nirabhilāpya-svabhāvatā* 離言自性) which is beyond the domain

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1 See Chimpa and Chattopadhyaya's translation of *Tāranātha's History of Buddhism in India*. (1970: 168).
2 See Kritzer, R. (1999: 15).
3 See Schmithausen, L. (1987): 13-15.
4 See Kritzer, R. (2005: xvii-xviii) for a summary of the modern scholars opinions.
5 See T1579: 583b.



of linguistic activities. This is referred to as the mere-thing (*vatsu-mātra* 唯事). Such a doctrine hardly amounts to the consciousness only (*vijñaptimātra* 唯識) as a metaphysical theory developed in the later *Yogācāra* texts. Earliest *Yogācāra* adopts the *Sarvāstivāda* position that the unreal or the conceptualized is necessarily based on the real existent and attempts to reinterpret the *Mādhyamika* School's emptiness and middle way. As said in YBŚ, it is inappropriate to say that everything is empty since it is easily mistakenly understood as spiritual practice not being necessary. The middle-way is avoidance of two extremes, i.e. neither superimposing on what does not exist nor everything is empty and does not exist.[6] In other words, the position of *Yogācāra* is not negating what actually exists and not superimposing on what do not actually exist. The superimposition of something not actually exist is referring to the extreme idea of *svabhāva* held by the *Sarvāstivādins.* The proposition that everything does not exist refers to the extreme expression of *Mādhyamika*'s doctrine of emptiness. Based on these evidences, the doctrines of YBŚ should belong to the earlier period of *Yogācāra*.

The extant Chinese version of this great treatise is divided into five portions:[7]

1. Maulī Bhūmi (Basic Portion 本地分, fas. 1-50) expounds seventeen stages of the Buddhist practice.[8]
2. Viniścaya-saṃgrahaṇī (攝抉擇分, fas. 51-80) is a commentary on the seventeen *bhūmis* in their order.[9]
3. Vivaraṇa-saṃgrahaṇī (攝釋分, fas. 81-82) explains the exegetical principles for interpreting the *āgama* scripture.[10]
4. Paryāya-saṃgrahaṇī (攝異門分, fas. 83-84) collects, classifies and expounds on the synonyms found in the *sūtras*.
5. Vastu-saṃgrahaṇī (攝事分, fas. 85-100) explains all the significant doctrines of

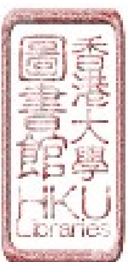
6 「一者於色等法、於色等事，謂有假說自性自相，於實無事起增益執。
二者於假說相處、於假說相，依離言自性勝義法性，謂一切種皆無所有。
於實有事起損減執；於實無事起增益執。」(T1579: 488b)

7 See Kritzer, R. (2005: xiii-xvii).

8 See Hattori, Masaaki. (1987: 525).

9 See Wayman (1961:43)

10 The latter three portions, see Ui, Hakuju (1958: 9)



the *tripiṭaka*.

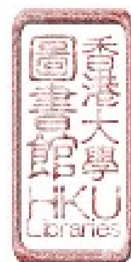
Schmithausen tries to trace the earliest sources of *ālaya-vijñāna* in his *Ālayavijñāna* and suggests a stratification of YBŚ. He distinguishes three main layers of the YBŚ:[11]

1. The earliest layer refers to some portions within the Basic Portion which has no reference to the *ālaya-vijñāna*.
2. Another layer is the rest of the Basic Portion with sporadic reference to the *ālaya-vijñāna*, but with no reference to the *Saṃdhinirmocanasūtra*.
3. The remaining layer refers particularly to *Viniścaya-saṃgrahaṇī* for treating the *ālaya-vijñāna* extensively and quoting the *Saṃdhinirmocanasūtra*.

The distinction on layers of YBŚ provides a clue that some of the Basic Portion includes fairly old materials and therefore YBŚ should be regarded as the earliest source of *Yogācāra*.

The causation theory of *Yogācāra* School is a collection of ten causes, four conditions and five fruits illustrating the causality of the material and mental phenomena. Among these six sūtra-s and eleven treatises, YBŚ should be the first treatise mentioning the ten causes theory in the Basic Portion (本地分). According to the literatures of Kuiji, the argumentations and explanations of ten causes can be divided into earlier stage and later stage. The earlier stage refers to YBŚ as fundamental source, with *Prakaranāryavāca-śāstra* (PSŚ,《顯揚聖教論》) and *Abhidharma-samuccaya* (Asm, 《大乘阿毗達磨集論》) as supplementary materials. Moreover, Kuiji's *Brief Compilation of Yogācārya-bhūmi-śāstra* (BCYBŚ, 《瑜伽師地論略纂》) and Tun Lun's (遁倫) *Records for Yogācārya-bhūmi-śāstra* (RYBŚ 《瑜伽論記》) are important commentaries. As for the later stage, it would be

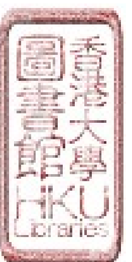
[11] See Schmithausen, L. (1987): 14.



Vijñāptimātratā-siddhi, (VMS, 《成唯識論》) as the most important material. This thesis will base on the definitions asserted by the earlier stage of *Yogācāra's* ten causes so as to explain the causal law for the dharma-s connected or not connected to the three spheres. Since there are different translations of YBŚ, it is not easy for the readers to comprehend the contextual meaning and therefore, it is necessary to put in order the comprehensive explanations for an overall understanding. Based on the above-mentioned materials, this chapter will probe into the implicit meanings of those ten causes established by YBŚ.

6.2 Five Realms of Hetu-pratyaya-phala

The ten causes theory is first found in the V.4 of YBŚ under 'the stage of reasoning and investigation' (*sa-vitarkā sa-vicārā bhūmi* 有尋有伺地). In this stage, the ten causes theory is explained under the section of 'the establishment of spheres' (界施設建立). The content of this topic deals with cause and effect for the sentient beings bound by the three spheres, i.e., sphere of sensuality (*kāma-dhātu* 欲界), sphere of fine-material (*rūpa-dhātu* 色界), sphere of immaterial (*ārūpya-dhātu* 無色界) and also the causation for abandonment of all bondage. The main theme is to explain different status in the three realms of existences in terms of causality under karmic reaction. Living creatures' existing conditions, span of longevity, desirable or undesirable endowment, all of these are retributive effects of various causes and karmic actions. On this account, if we wish to promote the quality of our living, we must understand the dharma-s belonging to three spheres of existences with regard to the corresponding rules of cause and effect. On the basis of correctly apprehending the law of causality, we should be able to improve our lives prosperously with skillful means. This corresponds with the words, "If and only if apprehending the origination of causal law, then the true view is shining and it is



named as "skillfulness (*kauśalya* 善巧) on dependent origination".[12]

The establishment of *hetu-pratyaya-phala* (因緣果) in *sa-vitarka sa-vicara bhumi* (有尋有伺地)is in fact an exposition of ten causes, four conditions and five fruits with distinctive definitions. The structural system of cause and effect is explicitly demonstrated as follow:

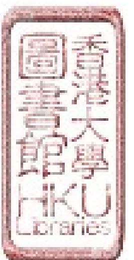
> "Therein, the establishment of cause and fruit is to be understood by four aspects: in terms of characteristic, supporting basis, difference and establishment. Therein, what is the characteristic of cause? That which is precedent to, that having depended on which, that having come together with which, that is the acquisition, of the establishment with which, of the accomplishment, of the activity of which dharma – that one is its cause."[13]

The content of *hetu-pratyaya-phala* can be explored from four aspects, i.e. characteristic, supporting basis, difference and establishment. In terms of causes, conditions and fruits, all these have four aspects individually. 'That which is precedent' refers to the 'cause' which is a prerequisite for generating an entity. 'That having depended on' refers to the 'condition' which is an auxiliary condition for supporting the rise of an appearance. 'That having come together with' refers to the 'concourse' which includes the necessary causes and assistant conditions, and the cooperation of these forces jointly helps an effect to come into existence. The formula for the arising of all phenomenal existents is cause as precedent, conditions as dependent, concourse as cooperation, and such and such effects occur. Just like the arising of a dharma, the causal laws of acquisition, establishment, accomplishment and activity of certain dharma-s are in the same manner.

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12 「唯於因果生起道理，正智顯了，名緣起善巧。」(T1579: p.613c)

13 tatra hetu-phala-vyavasthānaṃ caturbhir ākārair veditavyaṃ /lakṣaṇato adhiṣṭhānataḥ prabhedato vyavasthānataś ca / tatra hetu-lakṣaṇaṃ katamat/ yat-pūrvaṃ yac ca pratiṣṭhāya yac ca saṅgamya ＊yasya dharmasya prāptir vā siddhir vā niṣpattir vā kriyā vā sa tasya hetur ity ucyate /
「云何因緣果建立？謂略說有四種：一、由相故；二、由依處故；三、由差別故；四、由建立故。因等相者，謂若由此爲先、此爲建立、此和合故，彼法生、或得、或成、或辦、或用，說此爲彼因。」(T1579: 301a)



6.2.1 The Arising of Conjointed and Unconjointed Dharmas for Three Spheres

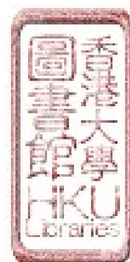
The enquiry of *hetu-pratyaya-phala* of YBŚ is based on a mode of thinking： From what cause? What conditions? What concourse? What fruit can be generated? This kind of formula for inquiring into the law of causality can be traced to *Āgama Sūtra*. Buddha once talked about the way he realized the truth of causality,

> "I recalled my past life that had not yet enlightened, stayed alone in quiet place and practiced meditation attentively, then a thought occurred to me: From what dharma (cause) for the becoming of old age and death, from what 'conditions', there comes the old age and death (fruit)?" During that proper contemplation, the true view arisen immediately. Depending on existence of birth (cause), the old and death (fruit) comes into existence, and depending on the 'condition' of birth, there comes the old age and death (fruit). Then, grasping, craving, sensation, contact, six entrances, psycho-physical complex are like this. From what dharma (cause) for the existence of psycho-physical complex, from what 'conditions', there comes the psycho-physical complex (fruit)? During that proper contemplation, the true view arisen immediately. Depending on existence of consciousness (cause), psycho-physical complex (fruit) comes into existence, and depending on the 'condition' of consciousness, there comes the psycho-physical complex (fruit)."[14]

YBŚ enumerates the *hetu-pratyaya-phala* of five realms, i.e. arising, acquisition, establishment, accomplishment and activity, in terms of dharma-s conjoined to and unconjoined to three spheres of existence. The first realm of *hetu-pratyaya-phala* is arising and YBŚ defines arising as follows：

> "Which is that precedent to, having depended on what, having come together with what, there comes to be the arising of what dharma? Having their own-seeds as preceding, having depended on – material and non-material basis

14 「我憶宿命，未成正覺時，獨一靜處，專精禪思，作是念：何法(因)有，故老死有？何法緣？故老死(果)有？即正思惟，生如實無間等。生有故老死有，生緣故老死有。如是有、取、愛、受、觸、六入處、名色。何法有故名色有？何法緣故名色有？即正思惟，如實無間等生。識有故名色有，識緣故有名色有。」(T99: p.80b)

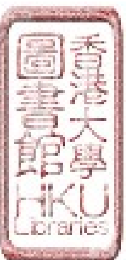


other than that – having excluded the seed-basis, and also karma, having come together with the companion(s) and object, there comes to be the arising [of the dharma] conjoined with the sensuality [sphere], conjoined with the [sphere] of the fine-material, conjoined with [sphere of] immaterial, and the unconjoined. And that is accordingly as the case may be."[15]

According to Asmv, dharma-s conjoined with the sensuality sphere are the wholesome, the unwholesome and the neutral, endowed with impurities in a person who is not free from craving. One should investigate these dharma-s for the purpose of abandoning attachment from the realm of sensuality to a person. Dharma-s conjoined with the fine-material sphere are the wholesome and the neutral endowed with impurities in a person, who is free from craving for the realm of sensuality, but not as yet free from craving for fine-material. One should investigate these dharma-s for the purpose of abandoning attachment from the realm of fine-material to a person. Dharma-s conjoined with the immaterial sphere are the wholesome and the neutral endowed with impurities in a person, who is free from craving for the realm of fine-material, but not as yet free from craving for immaterial realm. One should investigate these dharma-s for the purpose of abandoning attachment from the realm of immaterial to a person.[16] The impure defilements (*kleśa*) such as sensual greed, hatred, delusion, conceit, view and doubt perturb and afflict the psychophysical series. They arouse delusive views and detain sentient beings within the ocean of *saṃsāra*. These fetters are grouped into three bondages: the greed-bondage (*rāga-bandhana*), the hatred-bondage (*dveṣa-bandhana*) and the delusion-bondage

[15] kiṃ-pūrvā kiṃ pratiṣṭhāya kiṃ saṅgamya＊kasya dharmasyotpattir bhavati / sva-bīja-pūrvā bījāśrayaṃ sthāpayitvā tad-anyam āśrayaṃ pratirūpiṇam arūpiṇam＊ vā karma ca pratiṣṭhāya sahāyam ālambanaṃ ca saṅgamya ＊ kāma-pratisaṃyuktānāṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānām＊ apratisaṃyuktānām ＊utpāditā bhavati / tac ca yathā-yogaṃ //
「問：以誰爲先？誰爲建立？誰和合故？何法生耶？答：自種子爲先，除種子依，所餘若有色、若無色依，及業爲建立、助伴、所緣爲和合故。隨其所應，欲繫、色繫、無色繫及不繫諸法生。」(T1579: 301a)

[16] Webb (2001): 51-53. Also T1606, p. 710a, b.



(*moha-bandhana*). The defilements are conceived as the root of existence because karma-s are incapable of producing new existences without the fostering of vexations. From another perspective, all defilements arise on account of ignorance and constitute the becoming of rebirth.[17]

Dharma-s not conjoined with the three spheres of existences are the detachments which include aversion for conditions that cause suffering, the exhaustion of engaging in sexual relations, the aversion of the ignorant for nirvāṇa and abandonment of the defilements, etc.[18] The seeker for liberation should discern the Four Truths, i.e. the unsatisfactory (*duhkḥa*), the cause of *duhkḥa*, the cessation of *duhkḥa* and the path of liberation. Moreover, one should engage in proper practice of spiritual progress until all defilements are detached at the stage of the perfection.

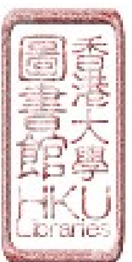
Dharma-s pertaining to three realms of existences emerged from their individual potentiality (*bīja*) as direct cause, with the conditions of material and non-material bases and the companions. The same rule also applies to the dharma-s not pertaining to three realms of existences.

6.2.2 The Attainment of Nirvāṇa

The second realm of *hetu-pratyaya-phala* is acquisition, YBŚ defines acquisition as follows：

> "Which is that is precedent to, having depended on what, having come together with what, there comes to be the acquisition of what dharma? The lineage-type of listener, self-enlightened one and the Thus Gone as proceeding, having depended on the internal part of power, having come together with the external part of power, there comes to be the acquisition of nirvāṇa, the disjunction from defilement.
>
> Therein, this power of internal part, namely, is systematic mental application and the state of little desire. Internally, the skillful dharma-s – namely,

[17] SA: 211-217.
[18] Ibid,53. Also T1606, p. 710b.



> humanity, birth in noble abode, non-impairment with the faculties, activities being unobstructed, faith in the abode – dharma-s of such categories are called power of the internal part.
> Therein, this is the power of external part – that is, the arising of Buddha-s, the teaching of true dharma, the abiding of dharma-s that have been taught, and the perpetuation of the abided, the compassion in respect of others – dharma-s of such types as mentioned are called power of the external part."[19]

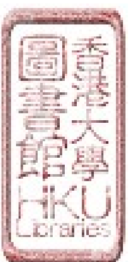
The general meaning of acquisition (*prāpti* 得) in Buddhism refers to a dharma of a corresponding force associated with a person. When a person first acquires a dharma, he is said to have the *prāpti* of that dharma. When he continues to possess it, he is said to have the endowment (*samavāgama* 成就) of that dharma.[20] Prāpti belongs to the category of 'conditionings disjoined from thought' (*viprayukta- saṃskṛta* 心不相應行法). As defined by Asmv, "Obtaining, acquisition (*pratilambha*), possession (*samavāgama*), it is a designation (*prajñapti*) indicating the increase (*ācaya*) and diminution (*apacaya*) of favorable (*kuśala*) and unfavorable (*akuśala*) things."[21] However, in the text of YBŚ, the acquisition is related with the fruits of the spiritual life and the nirvāṇa that is a disjunction from defilements. *Nirvāṇa* is the condition where the flames of greed, hatred and delusion

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[19] kiṃ-pūrvā kiṃ pratiṣṭhāya kiṃ saṅgamya ∗ kasya dharmasya prāptir bhavati / śrāvaka-pratyekabuddha-tathāgata-gotra-pūrvādhyātmānga-balaṃ ∗ pratiṣṭhāya bāhyānga-balaṃ ∗saṅgamya∗ kleśa-visaṃyogasya nirvāṇasya prāptir bhavati //
tatredam adhyātmāṇga-balaṃ∗ / tad yathā yoniśo manasi-kāro alpecchatādayaś ca / adhyātmaṃ kuśalā dharmās tad yathā manuṣyatvaṃ /āryāyatane pratyājātiḥ / indriyair∗ avikalatā∗ / aparivṛtta-karmāntatā ∗ / āyatana-gatah ∗ prasādaḥ / ity evaṃ-bhāgīyā dharmā adhyātmāṇga-balam∗ ity ucyate //
tatredaṃ bāhyāṇga-balam∗ tad yathā buddhānām utpādaḥ / sad-dharmasya deśanā / deśitānāṃ dharmāṇām avasthānaṃ / avasthitānāṃ cānupravartanaṃ / parataś ca pratyanukampā / ity evaṃ-bhāgīyā dharmā bāhyāṇga-balam∗ ity ucyate //
「問：以誰爲先？誰爲建立？誰和合故？得何法耶？
答：聲聞、獨覺、如來種性爲先，內分力爲建立，外分力爲和合故，證得煩惱離繫涅槃。
內分力者，謂如理作意，少欲知足等。內分善法及得人身，生在聖處，諸根無缺，無事業障，於其善處深生淨信，如是等法，名內分力。
外分力者，謂諸佛興世，宣說妙法，教法猶存，住正法者隨順而轉，具悲信者以爲施主。如是等法，名外分力。」(T1579: 301a)

[20] SA: 19.

[21] Webb (2001): 19. Also T1606, p. 700a.



have been blown out. Because of the realization of the reality, all defilements are abandoned through insight. It is in fact the disconnection fruit (*visaṃyoga-phala* 離繫果) from all vexations or bondages through the realization of the pure path and disconnection from all obstacles.

Depending on lineage-type which is individual specific undefiled potential as cause, together with internal part of strength functions as condition, and external part of strength functions as cooperation, with the compounded causal factors, the acquisition of *nirvāṇa* is resulted. This category focuses on the causal laws of unconjoined dharma-s not pertaining to three realms of existences.

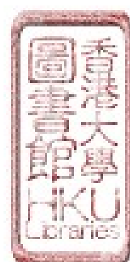
6.2.3 Establishment of the Theory

The third realm of *hetu-pratyaya-phala* is establishment, YBŚ defines establishment as follows：

> "Therein, which is that is precedent to, having depended on what, having gone together with what, there comes to be the establishment of what dharma? The determination of the knowable and the inclination with regard to the knowable is precedent; having depended on the proposition, reason, example; having come together with antithesis-opponent and a non-contradicting assembly, there comes to be the establishment of the thesis to be proved."[22]

The category of theory establishment should involve all subjects of knowledge but here it takes Buddhist logic (*hetuvidyā* 因明) for illustration. Through the inference with the syllogistic method, a thesis is thus proved. The argumentative method employed by the Buddhist logicians is named as three-part syllogism (三支作法). The logical reasoning contains three statements which involve the proposition

[22] tatra kiṃ-pūrvā kiṃ pratiṣṭhāya kiṃ saṅgamya＊ kasya dharmasya siddhir bhavati / jñeyādhi-mukti-ruci-pūrvā pratijñā-hetūdāharaṇaṃ pratiṣṭhāya prativādinam＊ avilomām＊ ca pariṣadaṃ saṅgamya＊ sādhyasyārthasya siddhir bhavati //
「問：以誰爲先？誰爲建立？誰和合故？何法成耶？答：所知勝解[及]愛樂爲先，宗、因、譬喻爲建立，不相違眾、善敵論者爲和合故，所立義成。」(T1579: 301a)



(*pratijñā* 宗), the reason (*hetu* 因), and the simile (*udāharana* 喻). To set forth one's theory, there are prerequisite conditions such as undoubtful apprehension and the inclination with regard to the knowledge, being capable of comprehending the viewpoints of own and other schools, and possessing the necessary techniques of argumentation and debate.

With determination and inclination with regard to the proposition as 'cause', three-part syllogism as 'condition', antithesis-opponent and a non-contradicting assembly as 'concourse', the proof of a thesis which is the 'effect' is established, so as the other faculties of knowledge. The establishment of theory or knowledge is an important area for cultural development and is crucial for spiritual and material progress in this world.

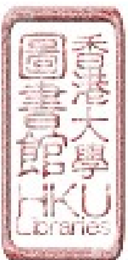
6.2.4 The Accomplishment of Conventional Undertaking and Life Sustenance

The fourth realm of *hetu-pratyaya-phala* is accomplishment, YBŚ defines accomplishment as follows：

> "Which is that is precedent to, having depended on what, having come together with what, there comes to be the accomplishment of what dharma? Knowledge of skill as precedent, having depended on effort that has been accorded with that (skill), having come together with instruments that are relevant to the activity of the skill, there comes to be the production of that particular type of activity of skill.
> Furthermore, [with craving as the precedent,] having depended on the karmic basis of the abode of nourishment, having come together with the four nourishments, there comes to be the abiding of living beings, sustenance and growth."[23]

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[23] kiṃ-pūrvā kiṃ pratiṣṭhāya kiṃ saṅgamya∗ kasya dharmasya niṣpattir bhavati / śilpa-jñāna-pūrvā tad-anugaṃ vyavasāyaṃ pratiṣṭhāya śilpa-karma-sthānīyaṃ bhāṇḍopaskaram saṅgamya∗tasya tasya śilpa-karma-sthānasya niṣpattir∗ bhavati //
∗ [tṛṣṇā-pūrvā] ∗ punar āhāra-sthiti-karmāśrayaṃ pratiṣṭhāya catura āhārān saṅgamya ∗ bhūtānāṃ sattvānāṃ sthitir bhavati / yāpana puṣṭiś ca /
「問：以誰爲先？誰爲建立？誰和合故？何法辦耶？答：工巧智爲先，隨彼勤劬爲建立，工巧業處眾具爲和合故，工巧業處辦。



Activity of skill (*śilpasthana-vidyā* 工巧明) is one of the five faculties of knowledge dealing with the arts of all industries, such as various crafts, mechanics, natural science, technologies, calculations and astrology, etc. YBŚ encourages that the bodhisattvas should seek for the teaching of *Mahāyāna* and *Hīnayāna*, so as doctrines of heretics and skills of all industries.[24] It is obvious that the Buddhists not only need to study the Buddhist doctrines but also various kinds of knowledge in this world, even the craftsmanship of industrial skill, such as gold, iron, jewelry, so as to earn a living with proper careers. Therefore, by obtaining a skill as 'cause', diligence accorded with particular skill as 'condition', tool apparatus relevant to the activity of the skill as 'concourse', the profession of that type of skill would be resulted.

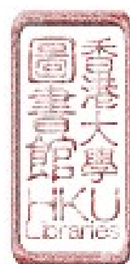
Apart from the undertaking for making a living, the sentient beings also require nourishment and sustenance. The maintenance of the living requires four kinds of food. The first kind is solid food such as fruits, meats, vegetables, etc. that provide necessary nutrition for our physical body. The second is sensory nourishment that one takes through the contacts of the five senses. The third is the nourishment one takes through thought. The fourth nourishment is the consciousnesses, i. e. *ālaya-vijñāna*, being the root cause of living. For those already existed sentient beings, on condition of craving as 'cause', activities of seeking the abode of nourishment as 'condition', four nourishments as 'cooperation', the compound of these factors conduces their sustenance and growth.

The category of accomplishment includes the undertakings of all industries and different kinds of nourishment, which are essential for the living of mankind. In

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又愛爲先，由食住者依止爲建立，四食爲和合故，受生有情安住充辦。」(T1579: 301a)

[24]「彼諸菩薩求正法時，當何所求？云何而求？何義故求？謂諸菩薩以要言之，當求一切菩薩藏法、聲聞藏法、一切外論，一切世間工業處論。」(T1579: 500c)



other words, it is an important principle of existence that we should learn to master the causal law of this realm.

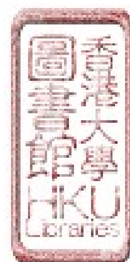
6.2.5 The Specific Activity of Various Existents

The fifth realm of *hetu-pratyaya-phala* is activity, YBŚ defines activity as follows：

> "What is that precedent to, having depended on what, having come together with what, there comes to be the activity of that dharma? Own seed as precedent, having depended on arising, having come together with arising condition, the own activity of that dharma was known. The own karma of the remained faculties should be known. Therein, the earth can hold, the water can damp, the fire can burn, the wind can dry. Such categories (of own karma) as previously mentioned, the own karma of very exterior existences should be known."[25]

The category of activity refers to the function, a utility of an entity. Everything has its own particular function which is also the attribute of an entity. In this sense, the attribute or activity is originated from the potentiality of a dharma. Therefore, with the seed as cause, together with the other conditions and concourse, the activity of an entity can be actualized. Just like the four great elements, each has its peculiar utility, therefore, earth, water, fire and wind, each has its decisive function of holding, damping, burning and drying respectively.

[25] kiṃ-pūrvā kiṃ pratiṣṭhāya kiṃ saṅgamya ＊ kasya dharmasya kriyā bhavati / sva-bījа-pūrvotpattiṃ pratiṣṭhāyotpatti-pratyayaṃ saṅgamya ＊ sa-karma kasya ＊ dharmasya sva-kriyā prajñāyate sva-karma-karaṇaṃ tad yathā cakṣuṣo darśanaṃ / evam avaśiṣṭānām indriyāṇaṃ svakam-svakaṃ karma veditavyaṃ / tathā pṛthivī dhārayati / āpaḥ kledayanti / agnir dahati / vāyuḥ śoṣayatīty evaṃ-bhāgīyaṃ bāhyānām api bhāvānāṃ svaka-svakaṃ karma veditavyaṃ //
「問：以誰爲先？誰爲建立？誰和合故？何法用耶？答：即自種子爲先，即此生爲建立，即此生緣爲和合故，自業諸法作用可知。
何等名爲自業作用？謂眼以見爲業，如是餘根各自業用應知。
又地能持，水能爛，火能燒，風能燥，如是等類，當知外分自業差別。」(T1579: 301a)



In the first place, YBŚ establishes the definitions of cause, condition and effect in terms of 'characteristic'. Through the formula of the precedent cause, the depending conditions, together with the concourse, an effect is induced. It also illustrates the universal principle of *pratītya-samutpāda* which means that all phenomenal existences are dependently originated from an assemblage of causes and conditions. Concerning the five realms of *hetu-pratyaya-phala,* i.e. arising, acquisition, establishment, accomplishment and activity, these are related to five important aspects of our daily lives, such as the rise of dharma-s conjoined to and unconjoined to three spheres of existence, the attainment of spiritual life free from all bondages, the establishment of knowledge, the accomplishment leading to fullness of living, and the utility of everything. These five areas convey the content of 'conditioned co-arisen' (*pratītya-samutpanna*). The profound meaning and the relativity of *pratītya-samutpāda* and *pratītya-samutpanna* are expounded explicitly in YBŚ and can give significant cues to us. Through understanding and in accordance to the law of causality, people can apply it on various opportunities effectively so as to attain the welfare and happiness of our living.

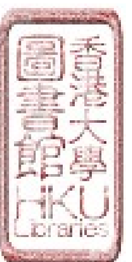
6.3 The Establishment of Ten Hetu

The establishment of cause and effect should be understood in terms of four aspects, i.e. 'characteristics' of cause and effect, 'supporting basis' of fifteen causes and four conditions, 'differences' of causes, and conditions and effects. In accordance with the supporting basis, YBŚ distinguishes the differences of the *hetu-pratyaya-phala.* Through the analysis of the fourth aspect, i.e. the 'establishment', it helps to apprehend the commensurate meanings between 'supporting basis' and 'difference'. Therein, the true meaning of causality could be

reflected.

The Sanskrit *hetu-pratyaya-phalādhiṣṭhānaṃ* (因等依處) includes the supporting bases of cause (*hetu* 因), condition (*pratyaya* 緣) and fruit (*phala* 果). Regarding the *hetu-adhiṣṭhānaṃ*, there are a total of fifteen bases for the establishment of the ten causes. Moreover, there are four supporting bases for the establishment of the four conditions and five supporting bases for the establishment of the fruit. The definitions of *hetu-pratyaya-phala* will be elaborated respectively below.

Since these three Chinese translations all involve ten causes theory with different translated terms and meanings, I will try to make a contrast in this thesis in order to distinguish the similarities and differences among these texts. All the relevant source materials can be found from Taishō Vol. 30, *Bodhisattvabhūmi-sūtra* (BBŚ《菩薩地持經》 p.903a, b), *Ethical Precepts of Bodhisattva Sūtra* (EPBŚ,《菩薩善戒經》p.977a) and *Yogācāra-bhūmi-śāstra* (YBŚ p.301b-302a). Apart from these translations, the commentary of BBŚ will be mainly based on *The Summation of Mahāyāna Doctrines* (SMD, 《大乘義章》written by Wei Yuan (慧遠), Taishō Vol.44, p.540b-541a). SMD analyses ten causes from seven aspects which are very exhaustive. It is a valuable source but receives little attention from the scholars. As far as YBŚ is concerned, the elaboration will be in accordance with the commentary of Tun Lun's (遁倫) *Records for Yogācārya-bhūmi-śāstra* (RYBŚ, 《瑜伽論記》). In RYBŚ, Tun Lun has also included the brief compilation (BCYBŚ) of Kuiji (Taishō Vol.44, p.340c-341a). I will translate the relevant ten causes theory from romanized Sanskrit text in English according to V. Bhattacharya's *The Yogācārabhūmi of Ācārya Asaṅga* which can be extracted from the '*Yogacarabhumi database*' website. Corrections will be marked with asterisk for the Sanskrit scripture, and there would



be comparison of all relevant texts for a better comprehension to the implicit meaning of the theory. For convenience, the following text will no longer list the number of pages.

6.3.1 Dependent on Speech Supporting Basis to designate Conventional-Speech-Conforming Cause

The first conventional-speech-conforming cause (*anuvyavahāra-hetu* 隨說因) is defined as follows：

EPBŚ：「流布因者，所謂諸法因名得其體相；得體相故，故可宣說，是名『流布因』。」

BBŚ：「彼一切法名，名已想，想已說。此諸法名、想、言說，是名『隨說因』。」

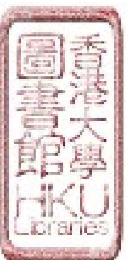
YBŚ：「『因[緣]等建立』者，謂『依語因依處』，施設『隨說因』。所以者何？由於欲界繫法，色、無色界繫法及不繫法施設，名爲先故想轉；想爲先故語轉；由語故隨見聞覺知起諸言說。是故依語依處施設隨說因。」

SMD：「隨說因者，是名不足。若具應言隨名、隨想、隨說因也。其義云何？廢名息想，去其言說，以求諸法。諸法體同，猶如幻化，因緣虛集，非有非無，無一定相可以自別。賴名藉想，假於言說，設施彼法。法隨名等，方有種種事相差別。事相所隨名相言說，是則法因，名『隨說因』。故[地持]論說言：彼一切法名，名已想、想已說，此諸法名、想、言說，名『隨說因』。
此因最寬，諸法差別，皆由名故。」

RYBŚ：「於中名、想、言說三法，爲『隨說因』。由想說法名故，而起言說，由說義顯，是即法隨說顯，名隨說因。」

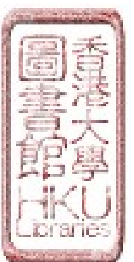
Skt ： hetu-pratyaya-vyavasthānaṃ katamat / tatra vācaṃ hetv-adhiṣṭhānam adhiṣṭhāyānuvyavahāra-hetuḥ prajñāyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyukteṣu dharmeṣu rūpa-pratisaṃyukteṣv ārūpya-pratisaṃyukteṣu apratisaṃyukteṣu * nāma-vyavasthāna-pūrvā saṃjñā pravartate / saṃjñā-pūrvā vāk pravartate / vācā yathā-dṛṣṭam * yathā-śrutaṃ yathā-mataṃ yathā-vijñānam anuvyavahriyate / tasmād vācam adhiṣṭhāyānuvyavahāra-hetuḥ prajñāpyate //

Eng： What is the establishment of cause and condition? Having depended on speech and the cause-base, the conventional-speech-conforming cause is understood. Why is this? Because the ideation which is preceded by the establishment of name, operates with regard to the dharma-s pertaining to



> sensuality [sphere], pertaining to fine-material [sphere], pertaining to immaterial [sphere], not pertaining [to any sphere]. Speech, preceded by ideation operates, words are conventionally spoken, as it has been seen, as it has been heard, as it has been thought, as it has been cognized. Therefore, having depended on speech, the conventional-speech-conforming cause is designated.

The word '*vāk*' (√vac-speak, utter) has a meaning of utterance and '*vāk adhiṣṭhāna*' (語依處) means verbal expression which serves as a basis. For the word '*anuvyavahāra*' (anu-vi-ava-√hṛ-carry), it is a use of verbal expression. Therefore, *anuvyavahāra-hetu* is conventional-speech-conforming cause (流布因, 隨說因). It is a cause along with linguistic usage (*vyavahāra*), such as name (*nāma*), ideation (*samjñā*) and word (*vāk*). With preceding establishment of appellation, the ideation with regard to whichever realms of existences forms the ground for conceptualization and words are spoken in conformity to convention. These are established by conventional construction to signify our experience in cognizing various phenomenal existences. Various names are composed with their unique definitions for denoting different things. The ideation or notion in turn induces us to apprehend the characters of certain things. Moreover, the gradual accumulation of our knowledge enables us to convey our ideas through communication. By means of 'speech' and 'in conformity with' our experiences, we speak of all the things that we see, hear, think and cognize. The language that we use is an instrument to constitute the meanings of the world. With the name, ideation and dharma, these are the supporting bases (*adhiṣṭhāna*, 依處) for speech. This also agrees with the text of *Mahāyānābhidharma-samuccaya* (Asm) of *Asaṅga* in defining the efficient cause (*kāraṇa*) of *vyavahāra*, "Reason (Cause) of [linguistic] usage (*vyavahāra*), such as



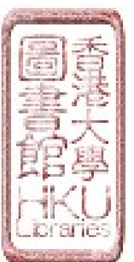
name (*nāma*), notion (*samjñā*) and opinion (*dṛṣṭi*).”[26] Hence, the conventional speech is the cause that conforms to the entities of all spheres.[27]

SMD clearly points out that the name ‘conventional-speech-conforming cause (*anuvyavahāra-hetu* 隨說因)’ does not express fully the meaning of this cause. Apart from the ‘speech’, it should include the ‘name’ and ‘ideation’ as well. Wei Yuan’s justification is that if one renounces the name, ideation and speech so as to grasp the nature of the existents, no distinct nature can be grasped. This is because the assemblage of causes compounds the nature of a dharma. Only by conceptualization one can denote the characteristic of a dharma. Following the expression of name, ideation and speech, we have the distinguishability of various phenomenal existences. Dependent on speech, etc. we can regard those existences as the cause of the dharma-s and give the name of *anuvyavahāra-hetu.* RYBŚ also holds a similar view.

Concerning these translated texts, the basic meanings are more or less the same, but we notice that YBŚ says that *anuvyavahāra-hetu* involves all existences pertaining to three spheres together with those non-bondage dharma-s not belonging to any of these three spheres. The detailed description of Xuan Zang’s translation matches with the Sanskrit text. However, the meaning of ‘依語因依處’ is more clear in Sanskrit because the designation of *anuvyavahāra-hetu* (隨說因) is relying on two causes, the ‘speech-base’ (*vāk adhiṣṭhāna* 語依處) and the ‘cause-base’ (*hetu-adhiṣṭhāna* 因依處) that make up the ‘cause of speech supporting basis’ (語因依處).

6.3.2 Dependent on Experience Supporting Basis to designate Relative Cause

[26] Webb (2001): 60.
[27] Wei Tat (1973): p. 553.



The second relative cause (*apekṣā-hetu* 觀待因) is defined as follows：

EPBŚ：「如因手取，因足涉路，因身而有去來坐臥，是名『從因』。」

BBŚ： 「以有事故有所作，是名『以有因』。以有手故有所作，以有足故有遊行，以有身故有屈申，以有飢渴故有求飲食，如是比無量無數，名以有因。」

SMD：「以有因者，諸法相望，迭相由藉，以有此故，得有彼法，名『以有因』。
於中有二：
一、相順『以有』。如論中說：以有手故，有所作等。
二、相違『以有』。如論中說：以有飢渴，求飲食等。
此因寬長，所生之果，亦寬亦長，遍一切處，無不有故。」

YBŚ：「依『領受因依處』，施設『觀待因』。所以者何？
由諸有情，諸有欲求欲繫樂者，彼觀待此，於諸欲具或爲求得，或爲積集，或爲受用。
諸有欲求色、無色繫樂者，彼觀待此，於彼諸緣或爲求得，或爲受用。
諸有欲求不繫樂者，彼觀待此，於彼諸緣或爲求得，或爲受用。
諸有不欲苦者，彼觀待此，於彼生緣，於彼斷緣，或爲遠離，或爲求得，或爲受用。
是故依領受依處、施設觀待因。」

Skt：tatra anubhava-hetv-adhiṣṭhānam adhiṣṭhāyāpekṣā-hetuḥ prajñāpyate / tat kasya hetoḥ/ tathā hi / yaḥ kāma-pratisaṃyuktena sukhenārthī bhavati sa tad apekṣya kāmānāṃ lābhaṃ paryeṣate saṃnicayaṃ vā pratiniṣevaṇaṃ vā paryeṣate // yo rūpārūpya-pratisaṃyuktena * sukhenārthī bhavati sa tad apekṣya tat-pratyayānāṃ lābhaṃ vā pratiniṣevānāṃ * vā paryeṣate / yo vā pratisaṃyuktena sukhenārthī bhavati sa tad apekṣya tat-pratyayānāṃ lābhaṃ vā pratiṣevaṇaṃ vā paryeṣate / yo vā punar duḥkhenān-arthī sa tad apekṣya tat-pratyayānāṃ parihāraṃ tat-prahāṇa-pratyayānāṃ lābhaṃ vā pratiṣevaṇaṃ vā paryeṣate / tasmād anubhavam adhiṣṭhāyākṣepa-hetuḥ prajñāpyate //

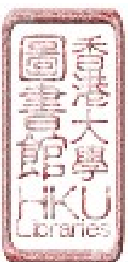
Eng: Therein, having depended on experience and the cause-base, the relative cause is understood. Why is this? Because he who comes to be desirous of the happiness pertaining to sensuality [sphere], he, having dependent on that, seeks the gain of sensuality, or the accumulation, or the utilization. He who comes to be desirous of the happiness pertaining to the fine-material and immaterial spheres, he, having dependent on that, seeks the gain of its conditions, or the accumulation. Or he who, moreover, does not seek (non-desirous) for suffering, having dependent on that, he searches for the avoidance of its conditions, or the gain of the conditions for its abandonment, or the utilization. Therefore, having depended on the experience base, the relative cause is designated.

The word ‘*anubhava*’ (anu-√bhū-become) has a meaning of impression on mind or experience. Therefore, ‘*anubhava adhiṣṭhān*a’ (領受依處) means experience or sensation derived from personal observation as basis. ‘*Apekṣā-hetu*’ (apa-√ikṣ-see, 觀) means ‘from that point to see another point’ and it can be interpreted as ‘dependence on’, ‘regard to’ or ‘looking for’, etc. In Chinese, *apekṣā-hetu* is translated as ‘從因’, ‘以有因’ and ‘觀待因’. On this account, ‘*apekṣā-hetu*’ is a relative cause of something. It is just like a desire arises for something with respect to something else, such as a desire for nutriment because of hunger.[28] If through the experience of observation, and in dependence upon this, a thing is obtained or abandoned, this thing is the relative cause of that thing. On this basis, the *apekṣā-hetu* is established. Just like *anuvyavahāra-hetu,* the designation of *apekṣā-hetu* is relying on two causes, the ‘experience supporting base’ (*anubhava adhiṣṭhāna* 領受依處) and the ‘cause-base’ (因依處) that make up the relative cause *(apekṣā-hetu).* We are reminded of the ‘dependence-cause’ with a meaning of ‘mutual reference’ in *Laṅkāvatāra sūtra* from the previous chapter. It is clear that ‘relative-cause’ and ‘dependence-cause’ are the same. The ‘*apekṣā-hetu*’ also involves all existences pertaining or not pertaining to three spheres according to Sanskrit and Xuan Zang’s translation. It is notably that ‘he who comes to be desirous of the happiness pertaining to dharma-s not pertaining to any sphere (諸有欲求不繫樂者)’ has not been mentioned in Sanskrit.

In particular, SMD mentions two reversals of relative causes in terms of depending on something. One is compliant relative cause (相順以有) and just like depending on hands, some activities can be executed. The other is incompliant relative cause (相違以有) and just like depending on the suffering of hunger and thirsty, one is urging for food and drink, etc. Compliance or incompliance should be

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[28] Webb (2001): 61.



related to one’s desire. Since suffering is not desirous, for a cause to avoid suffering, that kind of cause is ‘incompliant relative cause’. There are many examples of our daily life with regard to relative cause. That is why the scope of relative cause is broad and includes dharma-s of all spheres.

6.3.3 Dependent on Perfuming Supporting Basis to designate Projecting Cause

The third projecting cause (*ākṣepa-hetu* 牽引因) is defined as follows：

EPBŚ：「如從[種]子得果，是名『作因』。」

BBŚ：「種諸種子，名『種殖因』。」

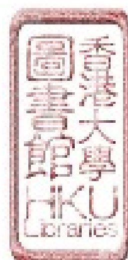
SMD：「種植因者，如彼世間種植之事。人功、水、土、種子和合，名爲種植。以此種植與彼芽莖乃至果實，以爲因故，名『種植因』。
此因亦寬，時分最促，所生極長。
以此因中具攝種子、人功、水、土，故名爲『寬』。
但取一運和合之時，說爲種植，故攝爲『促』。
所生之果，始從芽莖乃至成就，故名爲『長』。」

YBŚ：「依習氣因依處，施設『牽引因』。所以者何？
由淨不淨業熏習三界諸行，於愛、不愛趣中牽引愛不愛自體。
又即由此增上力故外物盛衰。
是故依諸行淨不淨業習氣依處，施設牽引因。」

RYBŚ：「言一切種子，望後自果，名『牽引因』者。依此中文，通取有分熏習牽後異熟果。復有名言熏習引後同類果，名牽引因。」

Skt：tatra vāsanā-hetv-adhiṣṭhānam adhiṣṭhāyākṣepa-hetuḥ prajñāpyate / tat kasya hetoḥ/ tathā hi / śubhāśubha-karma-paribhāvitāḥ∗saṃskārās traidhātuka-iṣṭa-aniṣṭa-gatiṣv ∗ iṣṭa-aniṣṭa-atma-bhāvān ∗ ākṣipanti / bāhyānāṃ ca bhāvānāṃ tena eva adhipatyena∗ sampanna-vipannatā / tasmāt saṃskārāṇāṃ śubhāśubha-karma-vāsanām∗ adhiṣṭhāya apekṣā-hetuḥ prajñāpyate //

Eng：Therein, having depended on perfuming, and the cause-base, the projecting cause is understood. Why is this? Because of the conditionings, [when] perfumed by the pure and impure karma-s, project desirable and undesirable personal existence of the three spheres, and the state of being prosperous and decadant of the external existents are on the very account of that prominence. Therefore, having depended on the perfuming of pure and impure karma-s of the conditionings, the projecting cause is designated.

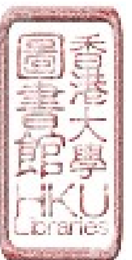


The Sanskrit word '*vāsanā-adhiṣṭhāna*, (√vas-dwell), perfuming supporting basis' (習氣依處) refers to the remnants of past impressions produced by birth, life-span and experience, and all dwell unconsciously in mind (*ālaya-vijñāna*). It is a supporting basis that consists of 'perfuming influence', i.e., the pure or impure *bīja-s*. Concerning '*ākṣepa*' (ā-√kṣip-draw), it means 'capable of projecting something', and *ākṣepa-hetu* is translated as projecting cause and '作因', '種植因', '牽引因' in Chinese. Moreover, it is a distant cause (遠因) for fulfilling the fruit from previous karmic deeds. Therefore, the designation of projecting cause (*ākṣepa-hetu)* is relying on two causes, the 'perfuming supporting base' (*vāsanā-adhiṣṭhāna* 習氣依處) and the 'cause-base' (因依處).

The definition of projecting cause from YBŚ matches exactly with the Sanskrit text. The other two Chinese translations illustate *ākṣepa-hetu* with planting work, which includes conformity of human effort, water, soil, seed in a short period of time (促). Thereafter, SMD highlights that the scope of this cause is broad (寬) but is urging for more time (長) for the harvest (所生之果). Wei Yuan's comment is coherent with the traditional view that the activity of dharma in one moment projects specific existence in the future. This is because the activity of a dharma is capable of grasping its own fruit (*phala-grahaṇa, phalākṣepa* 取果).[29] It is noteworthy that the word '*phala-ākṣepa'* (取果) is another expression of *ākṣepa-hetu* (牽引因) from a different aspect.

RYBŚ claims that *vāsanā* consists of potentialities based on language (*abhilāpa-vāsanā*, 名言熏習) and potentialities based on karma and its effects (*bhavāṅga-vāsanā*, 有分熏習). *Bhavāṅga-vāsanā* are those *bīja-s* perfumed by

[29] SA: 90, 97.



karmic conducts that function as causes to draw out the consequent retributive effects (異熟果), such as wholesome dharma-s from moral deeds or unwholesome dharma-s from evil deeds. Therefore, the frequent perfuming of particular types of forces affects the prosperity or decadence of the environment. On the other hand, *abhilāpa-vāsanā* are those *bīja-s* perfumed by linguistic usage, with a sense of expression or manifestation of a phenomenon. This kind of *bīja-s* functions as causes to draw out the consequent effects of the same species (等流果).

6.3.4 Dependent on Nourished Seeds Supporting Basis to designate Origination Cause

The fourth origination cause (*abhinirvṛtti-hetu* 生起因) is defined as follows：

EPBŚ：「如從[種]子生穀，因穀生子，是名『轉因』。」

BBŚ：「種子於芽，是名『生因』。」

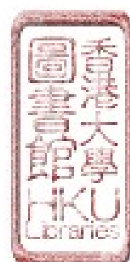
SMD：「言生因者，直取種子，親能生芽，故名『生因』。
是因狹促，所生亦促，以此生因局在種子，不通水土，故名爲『狹』。
芽生已前，說爲生因，不通於後，故稱爲『促』。
所生之果，局在於芽，所以『不長』。
斯乃且就外事爲言，若據染法，至果長通，後當辨之。」

YBŚ：「依有潤種子因依處，施設『生起因』。所以者何？
由欲、色、無色界繫法各從自種子生。愛名能潤，種是所潤。
由此所潤諸種子故，先所牽引各別自體當得生起，如經言：『業爲感生因，愛爲生起因。』是故依有潤種子依處，施設生起因。」

RYBŚ：「有潤種依體同習氣，但成就位與前不同。」
「種子唯屬第四有潤種子依處，依之立因緣，親能生果，顯故偏說。」

Skt：tatra sābhiṣyandaṃ bījaṃ hetv-adhiṣṭhānam adhiṣṭhāyābhinirvṛtti-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyuktānāṃ dharmāṇāṃ rūpārūpya-pratisaṃyuktāṇāṃ svaka-svakād bījāt prādur-bhāvo bhavati / tṛṣṇā punar bījābhiniṣyanda ity ucyate / tatas tayā abhiṣyandaṃ bījam ākṣiptānām * ātma-bhāvānām abhinirvṛttaye bhavati / yathoktaṃ / karma-hetur upapattaye / tṛṣṇā-hetur abhinirvṛttaya iti / tasmāt sābhiṣyandaṃ bījam adhiṣṭhāyābhinirvṛtti-hetuḥ prajñāpyate //

Eng： Therein, having depended on nourished seeds supporting base and the cause-base, the origination cause is understood. Why is this? Because of the

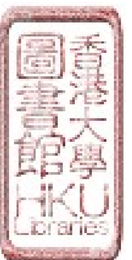


> dharma-s pertaining to sensuality, fine-material and immaterial [spheres], the state of the appearance arises from one's own seed. Moreover, the craving is [the name of] 'moistened seeds'. Due to it, the seed of moisture comes to be the origination for individual self-being. As it is said [by the sūtra], "The karma-cause conduces to rebirth and the craving-cause conduces to arising". Thus, based on the nourished seeds, the origination cause is designated.

The Sanskrit '*sābhiṣyandaṃ bījaṃ adhiṣṭhāna*' is moistening seed support basis (有潤種子依處). *Sābhiṣyandam* (sa-abhi-√syand-to flow) has a meaning of 'having water', and that is why *sābhiṣyandaṃ bījaṃ* is the moistened seed and in particular, refers to those seeds that have been nourished with an implication of reaching a mature stage. Concerning '*abhinirvṛtti-hetu*', (abhi-nir-√vṛt-turn) which means 'capable of producing something', that is why it is translated as '轉因', '生因' and '生起因' in Chinese. Therefore, the designation of *abhinirvṛtti-hetu* is relying on two causes, the 'nourished seed supporting base' (*sābhiṣyandam-bījam-adhiṣṭhāna* 有潤種子依處) and the 'cause-base' (因依處) that make up the origination cause (*abhinirvṛtti-hetu).*

Referring to SMD, origination cause is like the seeds that can directly grow the buds. SMD highlights that the scope of this cause is narrow (狹) and restricted only to the seeds, and not including those causes such as water and soil. Moreover, the timing for the origination cause to conduce its fruit is very short (促). It is an immediate cause (近因, in contrast with projecting cause which is a distant cause) for completion of its own fruit from previous karmic deeds. Wei Yuan's comment is coherent with the traditional view that activity of dharma at present moment can produce a fruit (*phala-dāna* 與果).[30] The difference between projecting cause and origination cause is the stages with regard to the completing or filling-up of the corresponding fruit. The former is long and the latter is short in conducing the

[30] SA: 90.

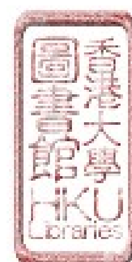


retributive effect. These two causes may be understood from the terms of *phala-grahaṇa* and *phala-dāna* respectively. 'Origination cause' will fulfill the fruit shortly whilst 'producing cause' may take a long period of time to complete the fruit. RYBŚ emphasizes that only the *bīja-s* belong to 'nourished seed supporting base' due to the fact that 'direct cause' conduces its own fruit. The nature of both 'perfuming seeds' and 'moistured seeds' is *vāsanā*, but the stage of fruit ripening is different. On this account, both commentaries carry the same meaning.

According to the scripture, karmic deeds are the causes to bring about the effect of rebirth and this is the implication of 'projecting cause'. On the other hand, all vexations have the power of nourishing the potentialities inhabited in the ālaya-vijñāna. However, only craving can be regarded as 'origination cause' since it is the fundamental force of all defilements. Through the nourishment of craving, the defining dharma-s come into existence. This explains why "the craving-cause conduces to arise". Just like the worldly seeds, having been moistened, will give rise to sprouts. The potencies stored in *ālaya-vijñāna* also require nourishment prior to their actualization. YBŚ quotes the scripture for the justification of establishing projecting cause and origination cause.

The significance of the origination cause is to provide the essential constituent as the potentiality of an uprising of an entity. It is signified as the truly direct cause among all these causes which both *Śāriputra-Abhidharma-śāstra's* ten-causes and *Sarvāstivāda's* six-causes theories fail to establish. This is the motive for the causal theory founded by the *Yogācāra* School under the influence of *Sautrantika* School.

6.3.5 Dependent on Immediate Cessation and the other Supporting Bases to designate Favoring Cause



The fifth favoring cause (*parigraha-hetu* 攝受因) is defined as follows：

EPBŚ：「離[種]子從餘而得果者，是名『攝因』。」

BBŚ：「水土潤澤，是名『攝因』。」

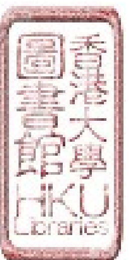
SMD：「言攝因者，水土潤澤，攝生於芽，故名『攝因』。
是因狹促，所生亦促，偏取水土，不收種子，故名爲『狹』。
局在芽前，不通於後，故名爲『促』。
所生之果，局在於芽，故說爲『短』。」

YBŚ：「依無間滅因依處及依境界、根、作用、士用、真實見因依處，施設『攝受因』。所以者何？
由欲繫諸法，無間滅攝受故，境界攝受故，根攝受故，作用攝受故，士用攝受故，諸行轉。
如欲繫法，如是色、無色繫法亦爾。
或由真實見攝受故，餘不繫法轉。
是故依無間滅、境界、根、作用、士用、真實見依處，施設攝受因。」

RYBŚ：「『攝受因』中無間滅、境界依處即是[四緣中之]二緣，根則六根，作用依謂除因緣餘疏助現緣作具作用，士用依謂除因緣外親作現緣作者作用。此五攝受辦有漏法。….真見依處以無漏見爲性，除引自種，於相應法能助，於後無漏能引，於無爲能證。」

Skt：tatra śliṣṭa-nirodhaṃ hetv-adhiṣṭhānam adhiṣṭhāya tathā viṣayam indriyaṃ kriyāṃ puruṣa-kāraṃ tattva-darśanaṃ ca hetv-adhiṣṭhānam adhiṣṭhāya parigraha-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyukteṣu dharmeṣu samanantara-nirodha-parigṛhītā saṃskārāṇāṃ pravṛttir bhavati / viṣaya-parigṛhītendriya-parigṛhītā kriyā-parigṛhītā puruṣa-kāra-parigṛhītā ca / yathā kāma-pratisaṃyuktānām ＊ evaṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānāṃ tattva-darśana-parigṛhītā vā punas tad-anyeṣām apratisaṃyuktānāṃ＊ dharmāṇāṃ pravṛttir bhavati / tasmāc chiṣṭa-nirodhaṃ viṣayam indriyaṃ kriyāṃ puruṣa-kāraṃ tattva-darśanaṃ cādhiṣṭhāya parigraha-hetuḥ prajñāpyate //

Eng：Therein, having depended on the cause-base, the immediate cessation, likewise, object-domain, faculty, activity, efforts, seeing of reality, and having depended on cause-base, the favoring cause is understood. Why is this? Because with regard to the dharma-s pertaining to the sensual [sphere], when it is assisted by the immediate cessation, and assisted by the object-domain, faculty, activity and efforts, there comes to be the occurrence of the conditioning forces. Just like the dharma-s pertaining to the sensual [sphere], the fine-material and immaterial [spheres] are in the like manner. Or moreover, when assisted by the seeing of reality, the arising of dharma-s not pertaining [to any sphere], which are other than those [mentioned earlier]

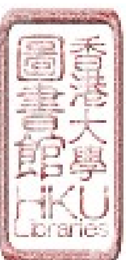


comes to be. Thus, basing on the immediate cessation, object-domain, faculty, activity, efforts, and seeing of reality, the favoring cause is designated.

The word *parigraha* (pari-√grah-benefit, help, link) has a sense of benefiting, helping or favoring. That is why *parigraha-hetu* is translated as favoring cause (攝因, 攝受因). The meanings of favoring cause explained in YBŚ and Sanskrit text are the same. The other two Chinese translations clearly point out that apart from the seeds, the other conditions such as water and soil contributing to the birth of a fruit are called the favoring cause. However, this is not found in YBŚ and Sanskrit text. In addition, SMD says that the scope of favoring cause is narrow (狹) because it does not include the seed which is the direct cause and is only limited to the span before the birth of a bud. The fulfillment of the fruit lies only in the bud, not in the other different growing stages. According to RYBŚ, immediate cessation and object-domain are indeed the two conditions out of the four conditions. *Indriya* is the six sensory faculties. Activities includes the other present conditions that function as instruments or tools. Effort attributes to manly functions. These five favoring causes contribute to the effect of the conditioned entities. The nature of 'seeing of reality' is *anāsrava-dṛṣṭi* (無漏見), and apart from producing its own *bīja*, it is capable of assisting the companions, inducing pure dharma-s and direct realization of unconditioned reality. Therefore, the sixth favoring cause contributes to the effect of both pure conditioned and unconditioned existences.

To conclude, the favoring cause is established from six supporting bases:

1. *Śliṣṭa-nirodha dhiṣṭhāna* (immediate cessation supporting basis): This is the equal-immediate cause (*samanantara-pratyaya* 等無間緣) of *citta-caittas*.
2. *Viṣaya dhiṣṭhāna* (object-realm supporting basis): This is the perceived-object cause (*ālambana-pratyaya* 所緣緣) of *citta-caittas*.
3. *Indriya dhiṣṭhāna* (faculty supporting basis): These are those six sensory organs



which are dominance causes (*adhipati-pratyaya* 增上緣) of *citta-caittas*.

4. *Kriyā dhiṣṭhāna* (activity supporting basis): This is the activity in using the instrument for certain works, such as an axe in the operation of chopping.
5. *Puruṣa-kāra dhiṣṭhāna* (efforts supporting basis): This is activity of the agent in performing certain functions, just like a lumberman cutting the wood.
6. *Tattva-darśanạ dhiṣṭhāna* (seeing of reality supporting basis): This is the true view to bring about pure entities and unconditioned dharma-s.

From the above classification, it is obvious that favoring cause is the complementary cause because it assists the direct cause, i.e. the *bīja-s*. It is just like a cereal grows on conditions of water, soil and fertilizer, etc.

Both YBŚ and Sanskrit text divide favoring cause into six supporting bases, but this is not found in EPBŚ and BBŚ. For this reason, these two Chinese translations have not mentioned about 'fifteen supporting basis'. This is the main difference between the old and new translations concerning the ten causes theory.

6.3.6 Dependent on Conformity Supporting Basis to designate Inducing Cause

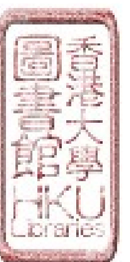
The sixth Inducing Cause (*āvahaka-hetu* 引發因) is defined as follows：

EPBŚ：「[種]子滅芽生，從芽得果，名『增長因』。」

BBŚ：「芽莖相續乃至成熟，是名『長因』。」

SMD：「言長因者，芽莖已後，次第增長，是名『長因』。
是因狹長，所生亦長，以是因中不攝水土，故名爲『狹』。
從芽已後，乃至成熟，皆是長因，故名爲『長』。
若就內法，因增向果，亦有『長』義。
所生之果，亦統始終，故名爲『長』。」

YBŚ：「依隨順因依處，施設『引發因』。所以者何？
由欲繫善法，能引欲繫諸勝善法；
如是欲繫善法，能引色、無色繫及不繫善法，由隨順彼故。
如欲繫善法，如是色繫善法能引色繫諸勝善法及無色繫善法、不繫善法。
如色繫善法，如是無色繫善法能引無色繫諸勝善法及不繫善法。
如無色繫善法，如是不繫善法能引不繫諸勝善法，及能引發無爲作證。
又不善法、能引諸勝不善法，謂欲貪能引瞋、癡、慢、見、疑、身惡行、語惡行、意惡行；如欲貪，如是瞋、癡、慢、見、疑，隨其所應



盡當知。

如是無記法能引善、不善、無記法，如善、不善、無記種子阿賴耶識。

又無記法能引無記勝法，如段食能引受生有情令住令安，勢力增長，由隨順彼故。

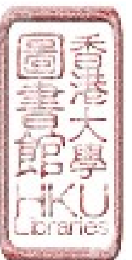
是故依隨順依處，施設引發因。」

RYBŚ：「隨順處以三性有爲，漏與無漏種現，能順後有爲自界他界及無爲果，能引爲性。」

Skt：tatrānukūlya-hetv-adhiṣṭhānam adhiṣṭhāyāvahaka-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyuktāḥ kuśalā dharmāḥ kāma-pratisaṃyuktān kuśalān vaiśeṣikān dharmān āvahanti / evaṃ kāma-pratisaṃyuktā kuśalā dharmā rūpa-pratisaṃyuktān ārūpya-pratisaṃyuktān apratisaṃyuktān kuśalān dharmān āvahanti /tad-anukūlatayā yathā kāma-pratisaṃyuktā evaṃ rūpa-pratisaṃyuktārūpa-pratisaṃyuktān kuśalān dharmān vaiśeṣikān ārūpya-pratisaṃyuktān apratisaṃyuktān / yathā rūpya-pratisaṃyuktā evam ārūpya-pratisaṃyuktā ārūpya-pratisaṃyuktān kuśalān dharmān vaiśeṣikān pratisaṃyuktān apratisaṃyuktāṃś ca kuśalān dharmān āvahanti / yathā-rūpya-pratisaṃyuktā evam apratisaṃyuktā apratisaṃyuktān kuśalān dharmān āvahanti / apy asaṃskṛtaṃ sākṣad rūpam āvahanti / tathā kuśala-dharmā akuśalān vaiśeṣikān dharmān āvahanti / tad yathā kāma-rāgo dveṣaṃ mohaṃ mānaṃ dṛṣṭiṃ vicikitsāṃ kāya-duś-caritaṃ vāg-duś-caritaṃ mano-duś-caritaṃ / yathā kāma-rāgau evaṃ dveṣo moho māno dṛṣṭir vicikitsā yathā-yogaṃ veditavyāḥ / evam avyākṛtā dharmā kuśalākuśalāvyākṛtān dharmān āvahanti / tad yathā kuśalākuśalāvyākṛta-bījakam ālaya-vijñāna[m āvahanti] / tathā vyākṛtā dharmā avyākṛtān vai śeṣikān dharmān āvahanti / tad yathā kavaḍī-kāra āhāro bhūtānāṃ sattvāṇāṃ sthitaye yāpanāyā ojaso balasya puṣṭeś cāvāhakas tad-anukūlatayā / tasmād anukūlya-hetum ＊ adhiṣṭhāyāvahaka-hetuḥ＊ prajñāpyate //

Eng： Therein, having depended on the conformity supporting basis and the cause-base, the inducing cause is understood. Why is this? Because, wholesome dharma-s connected to the sensuality [sphere] induce superior wholesome dharma-s connected to the sensuality [sphere]. Just as wholesome dharma-s pertaining to sensuality [sphere] induce superior wholesome dharma-s connected to the fine-material [sphere], immaterial [sphere], not pertaining [to any sphere], on account of the fact of being conforming to them.

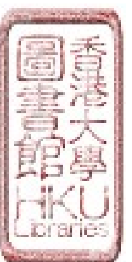
Just as wholesome dharma-s pertaining to sensuality [sphere], likewise, wholesome dharma-s connected to the fine-material [sphere] induce superior wholesome dharma-s connected to the fine-material [sphere], immaterial [sphere], not pertaining [to any sphere].



> Just as wholesome dharma-s pertaining to fine-material [sphere], likewise wholesome dharma-s connected to the immaterial [sphere] induce superior wholesome dharma-s connected to the immaterial [sphere] and not pertaining [to any sphere].
>
> Just as wholesome dharma-s pertaining to immaterial [sphere], likewise wholesome dharma-s connected to not pertaining [to any sphere] induce superior wholesome dharma-s connected to not pertaining [to any sphere] and also induce discerning unconditioned dharma of that type.
>
> Just like wholesome dharma-s, unwholesome dharma-s induce superior unwholesome dharma-s, such as sensual greed [induces] hatred, delusion, conceit, view, doubt, bodily evil act, vocal evil act, mental evil act. Just like sensual greed, hatred, delusion, conceit, view, and doubt should be known respectively.
>
> Just as undefined dharma-s induce wholesome, unwholesome and undefined dharma-s, and it is like *ālaya-vijñāna* comprising wholesome, unwholesome, undefined seeds. Therein, undefined dharma-s induce superior undefined dharma-s. For example, solid food carry really existed beings to stay, sustain, energize and growth of power, on account of the fact of being conforming to them. Therefore, depending on conformity supporting basis, the inducing cause is designated.

Anukūlya (anu–√kula–lineage) has a meaning of conforming (隨順). '*Anukūlya-adhiṣṭhāna*' means conformity supporting basis (隨順依處). The word '*āvahaka*' (a–√vah–carry, lead) has a sense of inducing. Xuan Zang translates *āvahaka-hetu* as '引發因' whilst the other translators emphasize on the 'progressive cause' (增長因, 長因). The definitions of those two earlier Chinese translations are very brief and confined to the appearance of sprout to the ripening of a plant. In contrast to old translations, YBŚ and Sanskrit provide detailed illustrations for inducing cause and both contents match with each other.

SMD regards the scope of *āvahaka-hetu* to be narrow since it does not include the preceding conditions such as water and soil. Moreover, the span of ripening is long. Since the cause makes maintenance continuity to the fruit, in this regard, it has



the implicit meaning of promotion or progression.

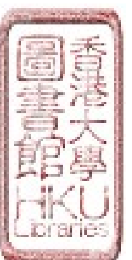
According to RYBŚ, the conformity supporting basis refers to wholesome, unwholesome and undefined conditioned entities, overflow and no-outflow (*anāsrava* 無漏), actualized and potential states, etc. On account of adductive nature, inducing cause promotes various conditioned dharma-s connected to own sphere and other superior spheres, as well as the discernment of unconditioned dharma.

The perfuming of wholesome, unwholesome and undefined dharma-s either pertaining or not pertaining to three spheres of existence, will promote the potentialities within *ālaya-vijñāna* and induce the actualization of superior categories of the same species.

6.3.7 Dependent on Manifoldness of Force Supporting Basis to designate Determining Cause

The seventh determining cause (*pratiniyama-hetu* 定異因) is defined as follows：

EPBŚ：「隨種得果，名『不共因』。」
BBŚ：「種種種子，各各自生，是名『自種因』。」
SMD：「『自種因』者，還就種子望後芽莖，乃至成熟。
同類相起，簡別異類，故名自種。如麥生麥，穀生穀芽。
是因狹促，與生因同。所生是長，從芽至熟，皆是自種所生果故。」
YBŚ：「依差別功能因依處，施設『定異因』。所以者何？
由欲繫諸法自性功能有差別故，能生種種自性功能。
如欲繫法，如是色、無色繫及不繫法亦爾。
是故依差別功能依處，施設定異因。」
RYBŚ：「差別功能依，以一切有爲各於自果，有爲能起，無爲能證，而爲自性。」
Skt ： tatra śakti-vaicitryaṃ hetv-adhiṣṭhānam adhiṣṭhāya pratiniyama-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyuktā dharmā vicitra-sva-bhāvā vicitrāt sva-bhāva-viśeṣāc chakti-vaicitryād utpadyante /

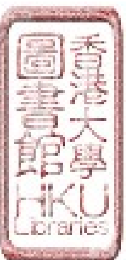


yathā kāma-pratisaṃyuktā evaṃ rūpa-pratisaṃyuktā ārūpya-pratisaṃyuktā apratisaṃyuktāḥ∗/ tasmāc chakti-vaicitryam adhiṣṭhāya pratiniyama-hetuḥ prajñāpyate /

Eng： Therein, having depended on the manifoldness of force supporting basis and the cause-base, the determining cause is understood. Why is this? Because the dharma-s pertaining to the sensuality [sphere], with varieties of own natural force, produce variance of differentiated natural force. Just as dharma-s pertaining to sensuality [sphere], dharma-s pertaining to fine-material [spheres], immaterial [spheres], not pertaining to [any sphere] are in the like manner. Therefore, depending on manifoldness of force supporting basis, the determining cause is designated.

‘*Śakti*’ is power or potency and ‘*vaicitrya*’ (vi-√citra–manifold) is differentiation. Therefore, *śakti-vaicitrya* means manifoldness of force. *Śakti-vaicitryaṃ-adhiṣṭhāna* is manifoldness of force supporting basis (差別功能依處). *Pratiniyama* (prati–ni-√yam–reach) possesses meaning of particularity or one's own self. That is why the old texts translate ‘*pratiniyama-hetu*’ as ‘particular cause’ (不共因) or ‘own seed cause’ (自種因) whilst Xuan Zang translates this term as ‘determining cause’ (定異因).

SMD defines the characteristic of ‘*pratiniyama-hetu*’ as cause possessing natural force to produce fruit of its own species. In order to distinguish this cause from different types of dharma-s, the cause for the succession of homogeneous dharma-s is called ‘*pratiniyama-hetu*’ (自種因). It is just like the wheat gives rise to wheat and the rice gives rise to rice bud, etc. The scope of *pratiniyama-hetu* is narrow and is similar to origination cause because it is confined only to the span of the seed. However, the span to engender sprout up to the ripening of its own fruit is long for *pratiniyama-hetu*. This makes a difference to origination cause because the timing for the origination cause to conduce its fruit is very short.



The explanation of RYBŚ is similar to SMD but Tun Lun highlights the different forces of conditioned and unconditioned dharma-s. The potencies of conditioned entities are capable of conducing individual's own effect. Although unconditioned entity has no sense of production, its natural force enables the discernment of the true reality. This asserts the existence of different categories each having its special type of natural force.

The definitions of this term from YBŚ and Sanskrit are the same. Variance of dharma-s connected or not connected to three spheres, each of them has its distinctive force to produce an effect of its own species. In this regard, the significance of determining cause is the differentiation of various phenomenal existences. To avoid the disorder of cause-effect in the conventional reality, the establishment of *pratiniyama-hetu* assures the compliant relation between cause and effect.

6.3.8 Dependent on Concourse Supporting Basis to designate Assistant Cause

The eighth Assistant Cause (*sahakāri-hetu* 同事因) is defined as follows：

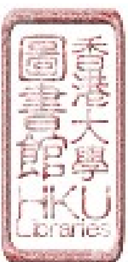
EPBŚ：「如地水火風，名爲『共因』。」

BBŚ：「彼以有因、種殖因、攝因、生因、長因、自種因，此六因總說『共事因』。」

SMD：「共事因者，如論釋言：從以有因乃至自種，名『共事因』。此等和合，共成世間因種事故，名爲共事。
前隨說因，以何義故不名共事？以彼言說但可別法，不能生長，故非共事。
是因寬長，無不在故。果無別體，不可論之。」

YBŚ：「依和合因依處，施設『同事因』。所以者何？
要由獲得自生和合故，欲繫法生。如欲繫法，如是色、無色繫及不繫法亦爾。
如生和合，如是得、成、辦、用和合亦爾。
是故依和合依處，施設同事因。」

RYBŚ：「和合依即以第二領受依乃至差別功能依處爲體。



測師問：前六因顯義已足，何須別立『同事因』耶？

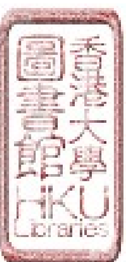
答：前六是別，同事是總。總別異故。」

Skt：tatra sāmagrī-hetv-adhiṣṭhānam adhiṣṭhāya saha-kāri-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / svām utpatti-sāmagrīm āgamya kāma-pratisaṃyuktānāṃ dharmāṇām utpādo bhavati /yathā kāma-pratisaṃyuktānām evaṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānām apratisaṃyuktānaṃ＊/ yathotpatti-sāmagry evaṃ prāpti-sāmagrī siddhi-sāmagrī niṣpatti-sāmagrī kriyā-sāmagrī / tasmāt sāmagrīm adhiṣṭhāya saha-kāri-hetuḥ prajñāpyate //

Eng：Therein, having depended on the concourse supporting basis and the cause-base, the assistant cause is understood. Why is this? Because of attaining the concourse of their own arising, the dharma-s pertaining to the sensuality [sphere] come to arise. Just as dharma-s pertaining to the sensuality [sphere], dharma-s pertaining to the fine-material, immaterial [spheres], not pertaining to [any sphere] come to arise. Just like concourse of arising, concourse of acquisition, establishment, accomplishment, activity are the same. Therefore, depending on concourse supporting basis, the assistant cause is designated.

The word '*sāmagrī*' (sam-√agra–peak) has a sense of conformity, concourse and harmony. Therefore, *sāmagrī-adhiṣṭhāna* is concourse supporting basis (和合依處). '*Sahakāri*' (saha-√kṛ-do) means to do things together and '*sahakāri-hetu*' matches with the Chinese translations of '共因', '共事因' and '同事因', all having the meaning of 'assistant cause'.

Assistant cause is a complete collection of the conditioning factors to function simultaneously. BBŚ clearly mentions that *sahakāri-hetu* includes those six causes mentioned above, i.e. relative cause, projecting cause, origination cause, favoring cause, inducing cause and determining cause. SMD comments that the harmonized co-operation of these six helping causes accomplishes the worldly tasks and affairs and that is why this cause is called 'assisting cause' (*sahakāri-hetu*). Moreover, the reason why assisting cause does not include conformity-speech-cause is that linguistic expression can denote individual dharma but is helpless in giving birth to a



dharma. The scope of this assistant cause is broad and includes all primary and secondary causes. RYBŚ highlights the difference between the other six causes and assistant cause. The former is distinguished individually whilst the latter is a unification of these six causes. The contents of YBŚ and Sanskrit are coherent with each other. It is notably that EPBŚ only provides an example to illustrate the assisting cause. Based on the concourse of four great elements, the materialistic entities are established.

6.3.9 Dependent on Hindrance Supporting Basis to designate Contradictory Cause

The ninth contradictory cause (*virodha-hetu* 相違因) is defined as follows：

EPBŚ：「犯四重禁，怨害善法，是名『害因』。」

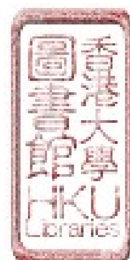
BBŚ：「障礙於生，名『相違因』。」

SMD :「相違因者，有爲之法，有成有壞。相違之法，違害前事，令其滅壞，
障礙於生，名『相違因』。」

YBŚ :「依障礙因依處，施設『相違因』。所以者何？
由欲繫法將得生，若障礙現前，便不得生。
如欲繫法，如是色、無色繫及不繫法亦爾。
如生，如是得、成、辦、用亦爾。
是故依障礙依處，施設相違因。」

RYBŚ :「障礙依處謂一切有爲無爲能違生等，皆是其體。
問：諸無爲法如何能礙？
解云：且如依空造宮室等，不得成。等者，即是無爲『障礙因』義。
問：此相違以何爲果？
解云：由障礙力令法不生及不住等，即是彼果。此即未來將生法，由
障礙現前，便不得生，非是已起現在之法，自然滅故。」

Skt：tatrāntarāya-hetv-adhiṣṭhānam adhiṣṭhāya virodha-hetuḥ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyuktānāṃ dharmāṇām utpattaye saced∗ antarāyaḥ pratyupasthito bhavati notpadyante / yathā kāma-pratisaṃyuktānām evaṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānām apratisaṃyuktānāṃ∗ / yathotpattaya evaṃ prāptaye siddhaye niṣpattaye kriyāyai / tasmād antarāyam adhiṣṭhāya virodha-hetuḥ prajñāpyate //



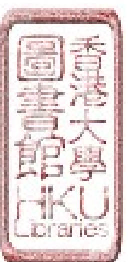
Eng：Therein, having depended on the hindrance supporting basis and the cause-base, the contradictory cause is understood. Why is this? Because dharma-s pertaining to the sensuality [sphere] come to arise and if an obstacle occurrence be present, the dharma-s comes to be non-arising. Just as dharma-s pertaining to the sensuality [sphere], dharma-s pertaining to the fine-material, immaterial [spheres], not pertaining to [any sphere] are the same. Just like arising, hindrance to acquisition, establishment, accomplishment, activity are the same. Therefore, depending on hindrance supporting basis, the contradictory cause is designated.

The Sanskrit word '*antarāya*' (antara-√i-go) has a meaning of 'to go between', which implies an obstacle. *Antarāya-adhiṣṭhāna* is the hindrance supporting basis (障礙依處). '*Virodha*' (vi-√rudh-impede) possesses a meaning of suppressing and preventing. Therefore, '*virodha-hetu*' is a contradictory cause and is named as '害因' and '相違因' in Chinese.

EPBŚ only provides an example to illustrate the contradictory cause. Just like the offenses of four grave precepts, i.e. sexual intercourse, stealing, killing a human being and lying about one's spiritual attainments, this will result in preventing the arising of wholesome dharma-s.

SMD explains that all conditioned dharma-s have the characteristics of production and destruction. If a dharma makes harm to another thing and leads to destruction of that thing, or acts as obstacle to the arising of an entity, then that dharma is named as contradictory cause.

The contents of YBŚ and Sanskrit are coherent with each other. The explanation of RYBŚ is that contradictory cause not only refers to conditioned dharma-s but also the unconditioned dharma. How can unconditioned dharma be contradictory cause? It is just like the space of the sky which cannot support building of an accommodation. Therefore, it is a hindrance to the unconditioned dharma. Thereafter, it is asked that what is the effect of contradictory cause? The



impeding influence to the arising, acquisition, establishment, accomplishment and activity of a future effect is a contradictory cause. Just like the frost and hail with regard to grain, vexation with regard to *nirvāṇa*, true view with regard to *saṃsāra*, all these are obstacles and are contradictory causes.

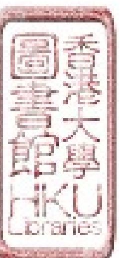
6.3.10 Dependent on Non-hindrance Supporting Basis to designate Non-Contradictory Cause

The tenth non-contradictory cause (a*virodha-hetu* 不相違因) is defined as follows：

EPBŚ：「若不犯[四重禁]者，是名『不害因』。」
BBŚ：「不障礙者，名『不相違因』。」
SMD：「不相違者，相順之法，助成前事，名『不相違』。
何者是乎？若別論之，芽生已後，所依水土，是不相違。
通以論之，種殖已後，所依水土，皆名不違。」
YBŚ：「依無障礙因依處，施設『不相違因』。所以者何？
由欲繫法將得生，若無障礙現前，爾時便生。
如欲繫法，如是色、無色繫及不繫法亦爾。
如生，如是得、成、辦、用亦爾。
是故依無障礙依處，施設不相違因。」
RYBŚ：「無障礙依謂於生等事中不障礙法，通用一切有爲無爲諸法爲體。」

Skt： tatrānantarāyaṃ hetv-adhiṣṭhānam adhiṣṭhāyāvirodha-hetuḥ＊ prajñāpyate / tat kasya hetoḥ / tathā hi / kāma-pratisaṃyuktānāṃ dharmāṇā[m utpattaye] / saced ＊ an-antarāyaḥ pratyupasthito bhavati bhavaty eṣām utpādaḥ /kāma-pratisaṃyuktānām evaṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānāṃ yathotpattir evaṃ prāptiḥ siddhir niṣpattiḥ / kriyā / tasmād an-antarāyam adhiṣṭhānam adhiṣṭhāyāvirodha-hetuḥ＊prajñāpyate //

Eng：Therein, having depended on the non-hindrance supporting basis and the cause-base, the non-contradictory cause is understood. Why is this? Because dharma-s pertaining to the sensuality [sphere] will come to be arising, if an non-obstacle occurrence of this be present, the dharma-s will come to be arising. Just as dharma-s pertaining to the sensuality [sphere], dharma-s pertaining to the fine-material, immaterial [spheres], not pertaining to [any sphere] are the same. Just like arising, non-hindrance to acquisition, establishment, accomplishment, activity are the same. Therefore, depending on non-hindrance supporting basis, the non-contradictory cause is



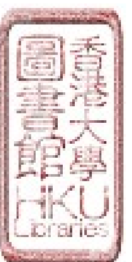
designated.

‘*An-antarāya*’ (an-antara-√i-go) has a meaning of non-opposition, which implies non-interruption and ‘*an-antarāya-adhiṣṭhāna*’ is the non-hindrance supporting basis (無障礙依處). ‘*Avirodha*’ (a-vi-√rudh-impede) possesses meaning of non-incompatibility and harmony. Therefore, ‘*avirodha-hetu*’ is non-contradictory cause and in Chinese is named aṣ ’不害因’ and ‘不相違因’.

SMD conceives non-contradictory causes as those harmonized factors which help the production of a dharma. In particular, after the birth of a sprout, non-contradictory causes are those water and soil that have to be dependent for its growth. In general, all harmonized factors required for the planting are non-contradictory causes.

The contents of YBŚ and Sanskrit are coherent with each other. The explanation of RYBŚ is that non-contradictory cause not only refers to conditioned dharma-s but also the unconditioned dharma. As long as these factors can help and do not obstruct the arising, acquisition, establishment, accomplishment and activity of a dharma, then they are said to be the non-contradictory causes.

From the above elucidation of the ten causes, YBŚ establishes the causality of the arising, acquisition, establishment, accomplishment and activity of a phenomenal existent through correlation of the fifteen supporting bases and ten causes. Supporting basis (*adhiṣṭhāna* 依處), difference (*prabheda* 差別) and establishment (*vyavasthāna* 建立) are three aspects in exposition of the causation theory. Together with the first character (*lakṣaṇa* 相), it should be clear to understand the meaning of “that (cause) which is preceded, that (conditions) having dependent on which, that (assemblage of cause and conditions) having come together with which, that (effect)



is the acquisition, of the establishment with which, of the accomplishment, of the activity of which dharma."[31]

Yogācāra School concerns the causality of the dharma-s pertaining to three spheres and not pertaining to any sphere because this is essential for our existences in the five realms (*gati*, 趣). The *Yogācārins* should frequently contemplate the theme of ten causes theory that is crucial to the ascendance and decadence of our lives.

From these texts, EPBŚ and BBŚ only use the simile of crop cultivation to illustrate the ten causes. YBŚ and Sanskrit provide detailed exposition of conditioned and unconditioned dharma-s. In conclusion, the most comprehensive description is found from YBŚ and Sanskrit. EPBŚ is very brief and BBŚ is moderate. The commentaries of SMD and RYBŚ are excellent supplements with important clues on the contextual meaning.

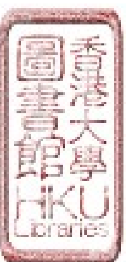
For a detailed explanation of the theory of ten causes, there should be four aspects of implicit meaning mentioned above. For the sake of comprehending the ten causes to the point, we should understand that the ten causes are in fact divided into two types, i.e. the generative cause (*janaka hetu* 能生因) and the secondary cause (*upāya-hetu* 方便因). The generative cause is actually the origination cause and the other nine causes are the secondary cause.[32] Such division is based on the direct cause and the dominant cause.

YBŚ finally concludes that the analysis of ten causes is causation for the conditioned dharma-s. As for the effect of the conditioned dharma-s, these can be understood in terms of arising, acquisition, establishment, accomplishment and

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31 YBŚ：「因等相者，謂若由此爲先，此爲建立，此和合故，彼法生，或得、或成、或辦、或用，說此爲彼因。」(T1579: 301a)

32 YBŚ：「能生因者，謂生起因；方便因者，謂所餘因。」(T1579: 302a)



activity, since these effects contain all respects of our lives.

6.4 The Establishment of Four Pratyayāḥ

The establishment of causes is based on fifteen supporting bases. As a matter of fact, the broad meanings of causes include all conditions (*pratyaya*).

As said by YBŚ,

> "Therein, depending on potentiality condition supporting basis, the condition qua cause is designated. Depending on immediate cessation condition supporting basis, the equal-immediate condition is designated. Depending on object-realm condition supporting basis, the condition qua object is designated. Depending on the other remaining conditions supporting basis, the condition of dominant is designated."[33]

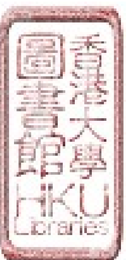
The establishment of four conditions is the supporting basis of conditions (*pratyaya adhiṣṭhāna* 緣依處). Various conditions can be divided into four types, i.e. *hetupratyaya, samanantara-pratyaya, ālambana-pratyaya* and *adhipati-pratyaya*. Contrast to the traditional definitions of four conditions, Vijñānavāda school interprets the four conditions so as to conform the theories of potentialities (*bīja-s*) and mind transformation (*vijñānapariṇāma*). The definitions of these four conditions have already been elaborated in the previous chapters, on both the *Sarvāstivāda* and *Vijñānavāda*.

6.5 The Establishment of Five Phala

The collection of causes and conditions will conduce effects. According to

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[33] 「依種子緣依處，施設因緣。依無間滅緣依處，施設等無間緣。依境界緣依處，施設所緣緣。依所餘緣依處，施設增上緣。」(T1579: 302a)
"tatra bījaṃ pratyayādhiṣṭhānam adhiṣṭhāya hetu-pratyayaḥ prajñāpyate // śliṣṭa-nirodhaṃ pratyayādhiṣṭhānamadhiṣṭhāya samanantara-pratyayaḥ prajñāpyate // viṣayaṃ pratyayādhiṣṭhānam ＊ adhiṣṭhāyālambana-pratyayaḥ prajñāpyate // tad-anyāni pratyayādhiṣṭhānāny adhiṣṭhāya-adhipati-pratyayaḥ ＊ prajñāpyate //"



Yogācāra School, the resulting effects can be grouped into five types. Therefore, the establishment of five fruits is on cause-base and condition-base. Five fruits are retribution fruit (*vipāka-phala* 異熟果), uniform-emanation fruit (*niṣyanda-phala* 等流果), disconnection fruit (*visaṃyoga-phala* 離繫果), manly fruit (*puruṣa-phala* 士用果) and predominance fruit (*adhipati-phala* 增上果).

As said by YBŚ,

> "Therein, depending on perfuming, conformity cause-base and condition-base, retribution fruit and uniform-emanation fruit are designated. Depending on seeing of reality cause-base and condition-base, disconnection fruit is designated. Depending on human efforts cause-base and condition-base, manly fruit is designated. Depending on the other remaining cause-base and condition-base, predominance fruit is designated."[34]

The essence of these five fruits can be understood with the complements of VMS. The *vipāka-phala* refers to the non-defined retributive fruit that are matured at varying times for those defiled wholesome and unwholesome dharma-s. The *niṣyanda-phala* is a fruit of the same species, e.g., goodness reborn from previous goodness. The uniform-emanation fruit are dharma-s which are brought about through the perfuming of similar dharma-s or karmic deeds. The *visaṃyoga-phala* refers to undefiled and unconditioned dharma-s. It is a fruit of freedom from all vexations or bondages through the realization of the pure path and disconnection to all obstacles. The *puruṣa-phala* refers to manly rewards of earnest endeavour for accomplishment through various kinds of implements. The *adhipati-phala* refers to predominance fruit obtained from the remaining contributory factors not belonging

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34 「依習氣、隨順因、緣依處，施設異熟果及等流果。依真實見因、緣依處，施設離繫果。依士用因、緣依處，施設士用果。依所餘因、緣依處，施設增上果。」(T1579: 302a)
"tatra vāsanām ānukūlyaṃ ca hetv-adhiṣṭhānaṃ pratyayādhiṣṭhānaṃ cādhiṣṭhāya vipāka-phalaṃ ＊ niṣyanda-phalaṃ ca prajñāpyate / tattva-darśanaṃ hetv-adhiṣṭhānaṃ pratyayādhiṣṭhānaṃ cādhiṣṭhāya visaṃyoga-phalaṃ prajñāpyate / puruṣa-kāraṃ hetv-adhiṣṭhānaṃ pratyayādhiṣṭhānaṃ cādhiṣṭhāya puruṣa-kāra-phalaṃ prajñāpyate / avaśiṣṭāni hetv-adhiṣṭhānāni pratyayādhiṣṭhānāni cādhiṣṭhāyādhipati-phalaṃ prajñāpyate //"

to any one of the four preceding categories.[35] Among these five fruits, *visaṃyoga-phala* is unconditioned dharma whilst the others are conditioned dharma-s. The scope of *adhipati-phala* is broad and includes both conditioned and unconditioned dharma-s.

With a thorough exposition of the basic definitions of five fruits, we should be able to understand the mutual relation of ten causes, four conditions and five fruits. YBŚ concludes the essential meanings of *hetu-pratyaya-phala*: "Conforming to benefit is the meaning of cause, whilst sustenance is the meaning of condition, and accomplishment is the meaning of effect."[36] *Hetu-pratyaya-phala* denotes the aspects of conforming to benefit, sustenance and accomplishment respectively. These three aspects cause a dharma to come into existence.

6.6 The Subsumptive Relation of Yogācāra and Nikāya Causation Theories

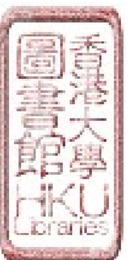
Contrast to *Śāriputra-Abhidharma-śāstra's* ten causes and *Sarvāstivāda's* six causes four conditions, it is noteworthy that some of the *Yogācāra's* ten causes consist similar definitions but with different synonyms.

The credit should be given to the exhaustive and conclusive ten causes theory of *Yogācāra* School since the adherents of this school explore the broadest scope of various causes. Therefore, it can contain the other causation theories within its doctrinal system. The following chart can demonstrate the subsumptive relations between these causes and conditions:

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[35] VMS：「果有五種：一者異熟，謂有漏善及不善法所招自相續異熟生無記。二者等流，謂習善等所引同類，或似先業，後果隨轉。三者離繫，謂無漏道斷障所證善無為法。四者士用，謂諸作者，假諸作具所辦事業。五者增上，謂除前四，餘所得果。」(T1585: p. 41b)

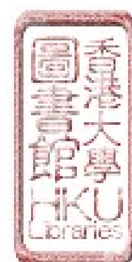
[36] 「順益義是因義，建立義是緣義，成辦義是果義。」(T1579: 302a)



15 supporting bases	Ten Causes	Ten Conditions	Six Causes
1. Speech	Conventional-Speech-Conforming	—	—
2. Experience	Relative	Dependence	Efficient
3. Perfuming	Projecting	Karmic, retribution	Retributive
4. Nourished seeds	Origination	Condition qua cause	—
5. Immediate Cessation	Favoring	Equal-immediate	—
6. Object-realm	Favoring	Condition qua object	Co-existent
7. Faculty	Favoring	Dominance	Co-existent
8.Activity	Favoring	Dominance	—
9.Efforts	Favoring	Dominance	—
10.Seeing of reality	Favoring	Dominance	—
11.Conformity	Inducing	Succession	Homogeneous, conjoined
12.Manifoldness of force	Determining	Arising	Homogeneous, universal
13.Concourse	Assistant	Differentiation	Co-existent, conjoined
14.Hindrance	Contradictory	Dominance	Efficient
15. Non-hindrance	Non-contradictory	Dominance	Efficient

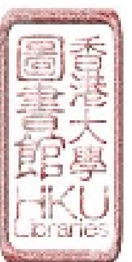
From the above comparison, we can make an assertion that the ten causes of Yogācāra School is a derived and extended theory from *Śāriputra-Abhidharma-śāstra* and Sarvāstivāda. The significance of Yogācāra causation theory is to include more essential items of causes. The objective of its refined theory is to designate the crucial and direct cause, i.e. the origination cause, being a specific force to account for the emergence of a phenomenal existent. Nevertheless, *Yogācāra* follows the idea of *Sarvāstivāda* that the *svabhāva* is weak in nature and has to arise through the power of assemblage of conditions for its activity. Likewise, the actualization of an origination cause requires the inducing force from the projecting cause, together with some other causes to give rise to an entity.

6.6 The Importance of the Hetu-pratyaya-phala



The aforesaid is how YBŚ establishes the framework of ten causes, four conditions and five fruits. The objective of the theoretic establishment is to apprehend the operation of the causal law of conditioned dharma-s connected to three realms of existences, as well as dharma-s not connected to any sphere. The general idea of *Yogācāra's hetu-pratyaya-phala* is to back up the universal law of dependent origination, i.e. "With the arising of this, that arises. With the cessation of this, that ceases." The determining force of the causality is the *ālaya-vijñāna* comprising all defined and undefined potentialities, with the assistance of other supporting conditions and therefore, the worldly defiled and undefiled dharma-s come into existence based on the general principle of *pratītya-samutpāda.* Depending on various conditions for its generation is the entity of 'conditioned co-arisen' (*pratītya-samutpanna* 緣生法). The ten causes doctrine is in conformity with the general Buddhist principle that nothing arises independent of conditions or from a creator, which is conceived as inequality cause. If someone possesses faith, conviction and supreme determination of *hetu-pratyaya-phala*, this is a training factor of a bodhisattva. YBŚ mentions eight kinds of supreme determination. One is relevant to cause and conditions and another one is relevant to effect. The systematic mental application of *hetu-pratyaya-phala* makes a bodhisattva not to go completely upside down with regard to cause and effect.[37] The theory of causality belongs to the study of Buddhist philosophy (*adhyatmāvidyā* 內明). With a good mastery of *hetu-pratyaya-phala*, the Buddhist followers should cultivate themselves according to these doctrines and proclaim the causation theory for the benefits of the sentient beings. That is why the *Yogācārins* recommend us to understand the ten causes theory for the prosperity of our living.

[37] 「四者於因、緣[勝]解依處，具足成就，淨信為先，決定喜樂，謂於種種如應所攝無顛倒因，具多勝解。五者於果勝解依處，具足成就，淨信為先，決定喜樂，謂於種種如應所攝無顛倒果，具多勝解。」(T1579: p.500b,c)



Chapter Seven

Three Kinds of Ten Causes In Terms of Twelve Links Dependent Origination

The last chapter illustrates the definitions of *Yogācāra's* doctrine of ten causes. *Yogācāra* school further divides three kinds of ten causes, namely the worldly ten causes (世間十因), defiled ten cause (雜染十因) and non-defiled ten causes (清淨十因). All of these are relevant to entities (*dharma-s*) pertaining or not pertaining to the three spheres of existence. The expositon of these three kinds of ten causes are especially conspicuous in their objective of setting up the regularity of *dharma-s* in which a given karma is to be retributed. The entities come into beings by dependent co-arising are called the conditioned existents (*saṃskrta*). Conditioned *dharma-s* indeed are the effects from the interdependence of various causes. Depending on the seeds (*bīja-ṣ*) of all *dharma-s* stored in the *ālaya-vijñāna* as the direct cause, through twelve links of dependent origination, worldly defiled and unworldly non-defiled phenomena come into existence. Since the doctrine of Buddha stresses on the soteriology of sentient beings, it is without exception on the part of *Yogācāra* School, and therefore the ten causes are also expressed in terms of progressive and regressive twelve links of dependent origination. This is the central theme of *Yogācāra's* theory of causality. This chapter deals with three kinds of ten causes in terms of twelve links. Its importance is to understand the cause-effect relation of various aspects of our living, with emphasis on the progressive and degressive situations in life.

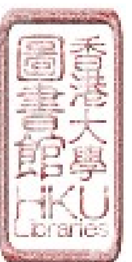
The essence of this issue will be examined from the extant Chinese translations and commentraries, with reliance on Xuan Zang's translation in particular. However, I will not compare various sources as what I have been done in last chapter. One reason is that the last chapter deals with the basic definitions of ten causes. It is

important to comprehend their implicit meanings as far as possible. Another reason is that we are assured of the preciseness and comprehensiveness of Xuan Zang's translations. Although the Sanskrit text concerning the section of three kinds of ten causes is available, Xuan Zang's translation is coherent with the Sanskrit material — from the result of previous comparision, therefore I am confident to rely mainly on Xuan Zang's material for a good apprehension.

The worldly ten causes relate to the world affairs such as undertaking for making a living. The defiled ten causes relate to the causations of rebirth in the saṃsāric process. The *Yogācāra* School explores the progressive order of twelve links dependent origination in relation with the defiled ten causes in depth but there is little study in this area. This is the reason why this chapter will focus on the exploration of this area. As far as the non-defiled ten causes are concerned, the examination will be related to the proper practice aiming at regression (*nivṛtti*, 還滅) from *saṃsāra*. Through the analysis of various aspects, the significance of the ten causes theory in application to our daily lives will be illustrated.

7.1 The Worldly Undefined Ten Causes

For the nature of all existents in terms of moral qualities, it can be classified into *kuśala* (wholesome 善), *akuśala* (unwholesome 惡) or *avyākṛta* (undefined, 無記). A *kuśala* dharma is anything which is sustained by wholesomeness, which effects desirable existence, which causes rebirth in the desirable plane, and which pertains to regression (*nivṛtti*, 還滅) from saṃsāra. The nature of akuśala dharma-s is opposed to those *kuśala* dharma-s. What are neutral, neither *kuśala* nor *akuśala*, are *avyākṛta dharma-s*. An *avyākṛta* dharma is neither capable of inducing a desirable nor undesirable retribution fruit. The *avyākṛta dharma-s* are divided into two categories: (i) *nivṛta-avyākṛta* (veiled-undefined 有覆無記) and (ii) *anivṛta-avyākṛta*



(non-veiled-undefiled 無覆無記). The neutrality of the former is impedimentary to the arising of the outflow-free wisdom whilst the latter is not obstructive to the outflow-free wisdom.[1]

As said by SMD, all the phenomenal existents produced by ten causes can be divided into undefined, unwholesome and wholesome natures:

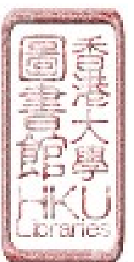
> "As said by the treatise (BBŚ), ten causes give birth to undefined, unwholesome and wholesome phenomenal existents. The first one to understand is undefined existents which include internal and external [dharma-s]. External [dharma-s] refers to non-sentient existents whilst internal [dharma-s] refers to sentient beings. Ten causes relevant to the external existents are same as what has been explained before (such as the planting affairs). Ten causes relevant to the internal existents are: (i) karmic retribution, (ii) *īryāpatha*, (iii) *śailpasthānika* and (iv) *abhijñā-phala*.
> The karmic retribution is aroused from defiled causes and belongs to defiled dharma-s. The remaining three are not mentioned by the treatise, and therefore should be distinguished here. The *abhijñā-phala* is either wholesome or undefined, according to various sūtra-s and treatises…."[2]

From the above illustration, undefined dharma-s can be divided into two categories. One is non-sentient objects existing in the 'external' world; the other is various kinds of sentient beings which are conceived as 'internal'. SMD mentions four kinds of undefined dharma-s but only expounds karmic retribution and *abhijñā-phala*, leaving the remaining *īryāpatha* and *śailpasthānika* unexplained. The reason may probably be due to the assumption that the general meanings of these two terms should be understood. The meanings of four kinds of avyākṛta can be

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1 See SA: 28-29.

2 「如論(指《地持經》)中說，十因具生染、淨、無記一切諸法。
先明無記，就無記中，有內、有外。
『外』謂非情；『內』謂眾生。
外中十因，釋不異前。
內中有四：一是報生、二是威儀、三是工巧、四是變化。
報生一門，從染因起，攝屬染法。
餘之三種，[地持]論中不說，今宜辨之。
能變化心，經論之中，或說為善，或名無記。」(T1851: p. 541a)



supplemented by YBŚ:

> "There are four kinds of avyākṛta in brief: Karmic retribution (異熟) and part of deportment (*īryāpatha* 威儀), the knowledge of a particular art and craft (*śailpasthānika* 工巧) and the mind associated with a supernormal power (*abhijñā-phala* 變化).
> For those *śailpasthānika-s*, as long as these are for fun, not for a living, not for a career, not for obtaining a skill, they are defiled. Other than that, they are undefined.
> Just like the activity of *śailpasthānika-s, īryāpatha* is the same.
> There are two kinds of *abhijñā-phala*, wholesome and undefined."[3]

Since wholesome and unwholesome karmic causes constitute neutral retribution, therefore *vipāka-phala* is a maturation of dissimilar type, neither wholesome nor unwholesome. Mode of deportment refers to the neutral quality of thoughts that arise in connection with the movement of certain physical positions. Generally, a particular skill of art and craft is undefined as long as it is not obtained for fun. *Abhijñā-phala* refers to the neutrality of the transformation arisen through the supernatural powers.

The instance for undefined ten causes explained by YBŚ is related to area of agriculture, like farming and planting affairs. The coverage of undefined ten causes should include activities of various fields, such as education, industry and commerce, etc. These are particularly relevant to different deportments and skills of art and craft.

The situation of undefined ten causes is illustrated by YBŚ as follows:

> "With respect to the farming and harvesting activities in this world, those fall into the category of corn, all sorts of appellation, ideation and speech, such as barley, wheat, corn, sesame, big and small bean, etc., are said to be conventional-speech-conforming cause. For example, holding the barley to come and fro, rub or put, etc., all sorts of expression are speech-conforming.

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3 「無記法者，略有四種：謂異熟生及一分威儀路，工巧處，及變化。
若諸工巧，但爲戲樂，不爲活命，非習業想，非爲簡擇；此工巧處業，是染污，餘是無記。
如工巧處，威儀路亦爾。
變化有二種，謂善及無記。」(T1579: p. 292b)

Just like barley, wheat, etc. are various kinds of speech-conforming.

In respect to the abode of thirsty, hungry or weak body, one seeks for the enjoyment and utilization of morsel-food, this kind of factors is relative causes.

From each specific kind of seeds, different sorts of farming and harvesting activities are generated respectively. And in this sense those seeds are regarded as projecting cause.

Conditions such as soil, rainwater, etc., all can assist the generation of sprout, and is said to be the favoring cause.

With regard to those seeds, they are named as origination cause.
The sprout, stem, and leaf gradually make progress to the stage of maturation. In regard to those farming and harvesting activities, they are the inducing causes.

The planting of barley seed only gives rise to barley bud, but the planting of barley will not generate fruit of different species. Likewise, the other corns are the same. That very seed in relation to its own fruit is the determining cause.

The harmonized co-operation of relative cause, projecting cause, origination cause, favoring cause, inducing cause and determining cause is helpful for the maturation of the farming, and is called assisting cause. It is not the case that those farmings could be successful for deficiency of any one cause. Therefore, the concourse of all the necessary causes are said to be the assisting cause.

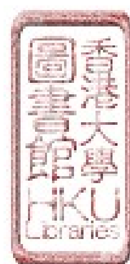
Those obstacles such as disaster of frost or hail, etc., in regard to farming, are the contradictory cause.

The absence of those obstacles is non- contradictory cause.

These ten causes, with regard to other worldly affairs, should be understood respectively, as illustrated comprehensively by the *Theory of Farming*."[4]

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[4] 「謂於世間種種稼穡，墮諸穀數世資生物，所有種種名、想、言說，謂：大麥、小麥、稻穀、胡麻、大小豆等。即此望彼種種稼穡，爲『隨說因』。
如言大麥，持去、持來，若磨、若置，如是等類，種種隨說。
如說大麥，餘小麥等，當知[種種隨說]亦爾。
觀待飢渴羸劣身住，觀待段食所有愛味；於彼追求，執取受用，即說彼法爲『觀待因』。



According to Kuiji's commentary, *Theory of Farming* is a popular book in India for learning the skill of planting.[5] The worldly ten causes illustrate the required causes of our daily activities with regard to various industries. The instance of the farming is well enough to expound the nature of undefined ten causes because it is a routine function for supporting our living.

7.2 The Defiled Ten Causes

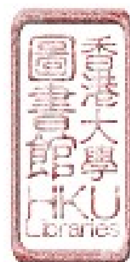
Dvādaśaṅga pratītyasamutpāda is a fundamental Buddhist doctrine for illustrating the causal relationship of the twelve links in the chain of *saṃsāric* process. When inquiring into what it is that gives rise to human suffering, the Buddha found it to be a continuum of twelve phases of conditioning in a regular order. The twelve links of conditioned existence are: (1) ignorance (*avidyā* 無明); (2) karmic forces (*saṃskāra* 行); (3) consciousness (*vijñāna* 識); (4) psycho-physical complex (*nāma-rūpa* 名色); (5) six entrances (*ṣaḍāyatana* 六處); (6) contact (*sparśa* 觸), (7) sensation (*vedanā* 受); (8) craving (*tṛṣṇā* 愛); (9) grasping (*upādāna* 取); (10) existence (*bhava* 有); (11) birth (*jāti* 生); (12) old-age-and-death (*jarā-maraṇa* 老死).[6] In this order, the preceeding phase is the condition for the arising of the subsequent phase. On the contrary, if the preceeding condition is extinguished, the subsequent condition is extinguished. The former is progressive pratītyasamutpāda

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由彼各別自種子故；種種稼穡，差別而生，即說彼種子，爲此『牽引因』。
地、雨等緣，能生於芽；名『攝受因』。
即彼種子，望所生芽，名『生起因』。
芽莖葉等，展轉相續，望彼稼穡，若成、若熟，爲『引發因』。
從大麥種生大麥芽、大麥苗稼；不生餘類。如是所餘，當知亦爾。即說彼爲此『定別因』。
即彼一切從觀待因至定別因，同爲稼穡而得成熟；名『同事因』。
非彼稼穡隨闕一因而得成熟；是故一切和合，說爲此同事因。
霜、雹災等諸障礙法，望彼滋稼，爲『相違因』。
彼闕無障，是諸滋稼『不相違因』。
如是十因，於餘世間種種事物，隨其所應，當知廣如《攝穀論》說。」(T1579: p. 501b,c.)

[5] T1828:527c.

[6] See SA: 284.



whilst the latter is regressive *pratītyasamutpāda*. The exposition of the defiled and non-defiled ten causes from YBŚ is in accordance to the twelve links of dependent orgination. The ten causes theory is applicable to twelve links from the perspertive of saṃsāra and regression. The characteristic of dvādaśaṅga pratītyasamutpāda explained by YBŚ is its focus on the dharma-s connected or not connected to the three spheres of existence. In this way, the profundity of the doctince in terms of spiritual progress is clearly expounded.

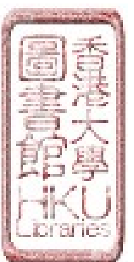
7.2.1 Projecting Sets and Projected Sets consisting of the First Seven Links

How should conditioned origination of *saṃsāric* existence be understood from the point of view of each member attributing to *dvādaśaṅga pratītyasamutpāda*? YBŚ divides twelve links into four sets: the projecting set of members (*ākṣepakāṅga* 能引支), the projected set of members (*ākṣiptāṅga* 所引支), the actualizing set of members (*abhinirvartakāṅga* 能生支) and the actualized set of members (*abhinirvṛttyāṅga* 所生支).[7] The division accounts for two distinct stages: the first is ākṣepakāṅga-ākṣiptāṅga relation starting from ignorance up to sensation, and the second is abhinirvartakāṅga-abhinirvṛttyāṅga relation starting from craving to old-age-and-death. The essence of these four sets are: "All the conditioned origination should be understood by these four sets of members, that which projects and that which is projected at the time of cause, and that which actualizes and that which is actialzed at the time of result."[8] We only come across this kind of division for twelve links in the treatises of *Yogācāra* School.

The first seven links represent *ākṣepakāṅga-ākṣiptāṅga* relation is elucidated by YBŚ one by one.

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[7] See Kritzer (1995): 27.
[8] Ibid.



1. Ignornance

Ignorance is the first member of the twelve links of conditioned origination. Avidyā literally means darkness without illumination. In fact it refers to a lack of discernment to the reality. YBŚ lists various differences of ignorance: 19 ignorances, 7 ignorances and 5 ignorances.[9] Concerning the 19 ignorances, these include a lack of knowledge on: (1) past existence, (2) future existence, (3) middle existence, (4) internal, (5) external, (6) both internal and external, (7) karma, (8) retribution, (9) karmic retribution, (10) dharma, (11) Buddha, (12) saṃgha, (13) suffering, (14) cause of suffering, (15) cessation, (16) path leading to the cessation, (17) causes, (18) compounded conditioned, (19) realization of six contacts.[10] The 19 ignorances include the three periods of time, sentient beings and outside world, karmic action and retribution, Three Precious Ones, four noble truths, cause and effect, as well as objects. These are the fundamental doctrinal perspective of Buddhist teaching.[11] Moreover, 19 ignorances can be subsumpted with 7 or 5 ignorances. *Ādiviścṣavibhāgasūtra* points out that ignorance is conjoined with all kinds of defilements, i.e. defilements consisting of *kleśa* (affliction), defilements consisting of karma, defilements consisting of birth, and is the root basis for causality."[12] Due to a lack of real knowledge on one's own existence that is causally compounded, erroneous views on eternal soul aroused as a condition of misconduct that will induce unsatisfactory effect.

2. Karmic Force

Karmic force is the second member of the twelve links of conditioned origination. Saṃskāra means action, activity. It includes bodily, vocal and mental actions:

> "What is bodily action? It is the action performed through the body. For bodily action performed in the sensuality or fine-material spheres, that which is pertaining to lower sphere is meritorious or non-meritorious, the upper sphere is called 'immovable'.
>
> What is vocal action? It should be understood as that of bodily action.
>
> What is mental action? It is the action performed through the mind. For mental action performed in the sensuality sphere is meritorious or non-meritorious, action which is pertaining to two upper spheres is only named as 'immovable'."[13]

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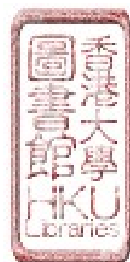
9 T1579:322c.

10 Ibid.

11 The same classification of ignorance can also be found from *Ādiviścṣavibhāgasūtra*, tr. by Xuan Zang, (《分別緣起初聖法門經》T717).

12 「普於一切煩惱雜染、諸業雜染、諸生雜染，能作因緣根本依處。」(T717: p. 837c).

13 「所謂身行云何？謂身業。若欲界、若色界，在下名福、非福，在上名不動。



All these karma-s are driven by ignorance for making inproper decision and conducts. The function of the kamic forces distinguishes sentient beings with their corresponding destinies (*gatiṣu* 趣) and they are the conditions of the impressions contained in consciousness.[14] The distinctive nature of three karma-s can also be identified as meritorious, non-meritorious and immovable karma-s. Meritorious and non-meritorious karma-s exist in sensuality sphere only and induce favourable and unfavorable effects respectively. Immovable karma-s are accomplishment of meditation which can be found only in the upper two spheres and induce favorable effects.

3. Consciousness

Consciousness is the third member of the twelve links of conditioned origination. Consciousness generally refers to the six consciousnesses. But to the Vijñānavāda School, the term should include the *manas-vijñāna* and *ālaya-vijñāna* as well. The implicit meaning of consciousness relies on the ālaya-vijñāna which functions as a retributive consciousness. This is because *ālaya-vijñāna* comprising all kinds of the bījas retains the perfuming of meritorious, non-meritorious, or morally neutral actions so that the karmic force continuously inhabited until maturation. Through the actualization of matured potentialities, the individual existence of a particular destiny will come into being. Therefore, ālaya-vijñāna is a consciousness that enters the mother's womb in the person's present rebirth and therefore it is a condition of psycho-physical complex.

4. Psycho-physical complex

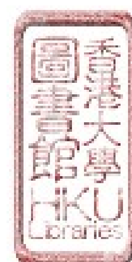
Psycho-physical complex is the fourth member of the twelve links of conditioned origination. It denotes mind and matter in the state of embryonic development of which the six sensory faculties and perceiving powers gradually developed in their complete forms. Psycho-physical complex includes the potencies of five *skandha-s* and represents the basis for a sentient being to grasp his personal existence and therefore it is a condition of the six entrances.

5. Six Entrances

Six entrances are the fifth member of the twelve links of conditioned origination. These are the six sensory organs including eye, ear, nose, tongue, body, and mind.

語行云何？謂語業，餘如前應知。
意行云何？謂意業。若在欲界名福、非福，在上二界唯名不動。」(T1579: p. 322c-323a)

14 Asm: 「行有二種業：一、令諸有情於諸趣中種種差別；二、與識作緣，由熏習故。」(T1605: p. 671a.). Also see Kritzer (1995): 33.



These six organs are the entrance for collecting outside perceivable data through different media of faculties and therefore are conditions of contact. The fully developed six sensory organs originated from the corresponding seeds cause sentient beings to actualize the completion of their own personal existence.

6. Contact

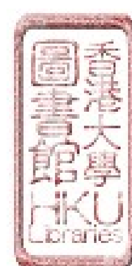
Contact is the sixth member of the twelve links of conditioned origination. It represents the contact between sensory organs and their objects constituting all kinds of personal experiences. Generally there are six kinds of contact (*sparśakāyas* 六觸身) based on the functioning of eye, ear, nose, tongue, body, and mind. The actualization of both the sensory faculties and related objects are originated from the potencies stored in ālaya-vijñāna. It is a condition of sensation.

7. Sensation

Sensation is the seventh member of the twelve links of conditioned origination. Sensation aroused from experiencing an object field. It represents a being discriminating between different types of feeling, either pleasurable, painful and neither pleasurable nor painful. It is a condition of craving. In coherence with the doctrine of mind-only, *Vijñānavāda* defines twofold sensations, the seeds of sensation and the sensation produced by that seeds.

From ignorance up to sensation, they are members of the projecting and the projected set. The actualized effect from every member is originated from the corresponding potentialities. These two sets represent the linkage of past life with the present rebirth. In other word, it represents a cause-effect relation. The projecting set of members consists of ignorance, karmic force and consciousness. This is because the consciouness, which is impressed by actions preceded by ignorance, could project a furture rebith. The projected set of members consists of psycho-physical complex, six entrances, contact and sensation. Due to the perfumed seeds, the seeds of psycho-physical complex, etc., develop so as to actualize individual existence.

7.2.2 Actualizing Set and the Actualized Set consisting of the Remaining Five Links



The next stage consisting of the links from craving up to old-age-and-death which are members of the actualizing and the actualized set. Their individual meanings are illustrated as follows:

8. <u>Craving</u>

Craving is the eighth member of the twelve links of conditioned origination. It is the desire for desirable material and sextual enjoyment, etc. The power of craving draws sentient beings to future existences in the ocean of saṃsāra. According to YBŚ, the craving is the greedy desire of those conditioned entities with respect to sensuality sphere and eventually induces unsatisfactory retribution pertaining to this sphere. The same situation applies to fine-material and immaterial spheres.[15] Indulgence in craving is an inclination caused by our habitual activities and therefore it is a condition of grasping. Due to this force, there is no interruption in the stream of future existence.

9. <u>Grasping</u>

Grasping is the nineth member of the twelve links of conditioned origination. It is indeed an intensified craving leading to strong clinging to the desirable objects. The intensity of clinging is also connected to the respective spheres of existences that would result in unsatisfactory retribution. The perfuming force of grasping brings about the bondage with defilements and drives sentient beings to seize a new birth to a particular destiny and therefore it is a condition of karmic existence.[16]

10. <u>Existence</u>

Existence is the tenth member of the twelve links of conditioned origination. It is karmic existence in nature. It subsumes all the present karma-s driven by the defilements of craving and grasping that could project a future existence (*bhava*).[17] Therefore it is a condition of birth. In YBŚ, there are three types of karmic existence, namely existence in the sensuality, fine-material and immaterial spheres.[18]

11. <u>Birth</u>

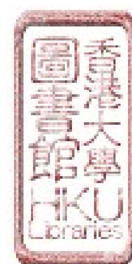
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[15] 「欲愛云何？謂欲界諸行爲緣所生，於欲界行染污希求，由此能生欲界苦果。
色愛云何？謂色界諸行爲緣所生，於色界行染污希求，由此能生色界苦果。
無色愛云何？謂無色界諸行爲緣所生，於無色界行染污希求，由此能生無色界苦果。」(T1579: p. 323b)

[16] See Kritzer (1995): 41-42.

[17] See SA: 285.

[18] T1579: p. 323b,c.



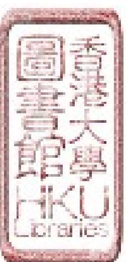
Birth is the eleventh member of the twelve links of conditioned origination. It brings out emegence of the five *skandha-s*. YBŚ gives a full account of different situations of birth from the first moment of birth up to the root of life (*jīvitendiya* 命根) fulfilled — the length of a being's life is determined.[19] It serves as a condition for the old-age-and-death.

12. Old-age-and-death

Old-age-and-death is the twelve member of the twelve links of conditioned origination. After birth, the physical bodies of sentient beings are undergoing gradual decline leading to temination of life. All sorts of fears, sorrows, pains and hopelessness etc., are experienced in the final stage of our lives.

These are the five links belonging to actualizing and the actualized set. The actualized effect from every member is originated from the corresponding potentialities. These two sets represent the linkage of present life with the future rebirth. In other word, they also represent a cause-effect relation. The members of actualizing set consist of craving, grasping and existence. This is because, preceded by varities of good and bad behaviours with respect to the three spheres, together with intensified expectation of holding one's individual existence, seeds of desires and grasping are moistened at the stage of dead, and thus yields the actualization of a new becoming. The members of actualized set consist of birth and old-age-and-death. A particular destiny actualizes as a result of karmic retribution of perfumed actions in past lives and generates a process of reincarnation. The cycling of life is conditioned co-arising under three categories of defilements, i.e., ignorance generates karma, karma generaes unsatisfactory result (*duḥkha*) and *duḥkha* generates ignorance. Hence, the assertion of three defilements is another expression of twelve links dependent origination in relation to saṃsāric process. Then the four sets structure concerning projecting, projected, actualizing and actualized are the distinctive doctrinal exposition of *dvādaśaṅga pratītyasamutpāda* designated by *Yogācāra*

19 See Kritzer (1995): 44.



School.

7.2.3 Defiled Ten Causes in relation to Twelve Links

Since the twelve links of dependent origination can be divided into three aspects, i.e. ignorance, *karma* and *duḥkha*, these are defilements by nature. The defiled nature of twelve links with regard to ten causes is expounded individually. The relevant informatons can be found in V3 of EPBŚ and BBŚ, V31 & 38 of YBŚ, V4 of SMD and V10 of RYBŚ. The English translation is mainly based on Xuan Zang's Chinese version.

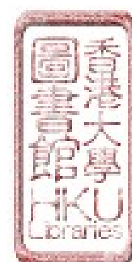
Concerning the defiled conventional-speech-conforming cause (*anuvyavahāra-hetu* 隨說因), the basic content of various texts is the same:

> "All sorts of defiled dharma-s aroused through conditioned origination, in their respective appellation, ideation and speech, such as ignorance, karmic force, consciousness, psycho-physical complex, up to old-age-and-death, anxiety, sorrow, worry, suffering, harassment and disturbance, and with respect to those defiled dharma-s, are *anuvyavahāra-hetu*. All sorts of conventional speech, such as karmic force has ignorance as its condition, up to old-age-and-death has birth as its condition, etc., are *anuvyavahāra-hetu.*"[20]

As mentioned before, conventional-speech-conforming cause is linguistic expression in nature. Different concepts are established to denote our experiences of cognition. The doctrine of twelve links is a theory designated by the Buddha for illustrating the saṃsāric process. Depending on these concepts, people could understand the reality of existence and the relevant causes constituting the aggregation of unsatisfactory experience. The exposition of the twelve links in the progressive order, namely,

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[20] 「又於一切雜染緣起，所有種種名、想、言說，謂：無明、行、識、名色、廣說乃至老死、愁悲憂苦擾惱。
即此望彼諸雜染法，爲隨說因。
如言：無明緣行，乃至生緣老死。
如是等類，種種隨說。」(T1579: 501c)



karmic force having ignorance as its condition, etc., will lead sentient beings to contemplate the undesirable nature of saṃsāra and arouse their determination for abandoning all kinds of defiled dharma-s pertaining to three spheres of existence.

Concerning the defiled relative cause (*apekṣā-hetu* 觀待因*)*, the basic content of various texts is the same:

> "All kinds of craving in relation to the desired object realms, are the relative causes of the progressive process of those links."[21]

RYBŚ comments that craving is the root or origination of saṃsāra. Since it generates other defilements which are conditions of karmic deeds, and in return grasps a corresponding retribution. That is why the craving is said to be the relative cause for the progressive process of those links.[22]

SMD has a detailed elucidation of the relative cause:

"There should be three expositions with respect to relative cause:

1. Exposition in relation to the twelve links of conditioned origination: Depending on the preceding link, the succeeding link comes into existence, and therefore it is named as relative cause.
2. Exposition in relation to the relativity of cause and effect. Because of the previous causes, the present fruit is produced. Likewise, because of the present causes, the future fruit will come into being, and therefore it is named as relative cause.
3. Exposition in relation to the strong driving power of rebirth. The reincarnation in the three realms of existence is because of craving. That is why it is said in BBŚ that craving in relation to the desired object realms, is the relative cause."[23]

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21 「觀待境界所有愛味，於諸有支相續流轉。即彼望此諸雜染法，爲觀待因。」(T1579: 501c)

22 「言『觀待境界所有愛味乃至爲觀待因』者，愛是生死之本，由彼愛是諸煩惱之廣生餘惑，發業得報，故有支相續，即說彼愛爲說(觀)待因。」(T1828: 527c)

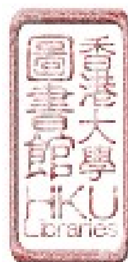
23 「以有因者，釋有三義：

一者、通就十二因緣，相望以釋。以有前支，後支得生，名以有因。

二、就因果相對分別，以有過[去]因，現[在]果得生。以有今因，來報得起，名以有因。

三、就受生強者，以說三有受生，皆由於愛。故[地持]論說言：『唯愛能令諸有相續，以有愛故，諸有支生，名以有因。』

論依後釋，故[地持]論言：『顧念味著，諸有支生，名爲以有。』味猶愛也。」(T1851: 541a)



From the above explanations, SMD provides a comprehensive exposition of relative cause in terms of continuance of individual existence.

Concerning the defiled projecting cause (*ākṣepa-hetu* 牽引因), it is said in YBŚ:

> "For all present existents, such as ignorance, [karmic force] etc., all uprising and growing perfuming influence (*vāsanā*), in relation to the future birth and old-age-and-death, are projecting cause."[24]

The remnants of past impressions, such as ignorance, karmic force as well as craving and grasping, are capable of projecting future impurities such as psycho-physical complex, six entrances, birth, old-age-and-death etc. This is due to the perfuming influence (perfuming supporting basis) for the function of the projecting cause.

Concerning the defiled origination cause (*abhinirvṛtti-hetu* 生起因), it is said in YBŚ:

> "Their own individual seeds of the impurities such as ignorance, [karmic force] etc., are origination cause."[25]
>
> "Origination cause is the indulgence of sensation on condition of contact driven by ignorance, and due to the attachment of objects, it gives rise to an urge to actualize a future existence, and because of that craving, it is capable of fetching all sorts of grasping with desires and ignorance by nature. On account of this force and this efficacy, seeds [of defiled dharma-s] are moistened for generating all kinds of retribution fruits. All of these are named *abhinirvṛtti-hetu."*[26]

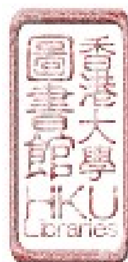
The exposition of YBŚ is coherent with the definition of origination cause which is dependent on nourished seed supporting basis. EPBŚ mentions three grades of

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24 「於現法中，無明等法，所有已生、已長種子，今此種子，望於餘生生老死等，爲牽引因。」(T1579: 501c)

25 「無明等法，各別種子，名生起因。」(T1579: 501c)

26 「生起因者：謂若領受諸無明觸所生受時，由境界愛，生後有愛；及能攝受愛品、癡品所有諸取。由此勢力，由此功能，潤業種子，令其能與諸異熟果。如是一切，名生起因。」(T1579: 454b,c)



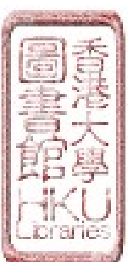
potentialities, from the lower to the upper grades, indicating varieties of power of the seeds. SMD regards karmic deeds as condition qua cause, defilements and bad friends as secondary conditions; these constitute the origination cause of defiled individual existence.

Concerning the defiled favoring cause (*parigraha-hetu* 攝受因), the basic meaning of various texts is the same. It is said in YBŚ:

> "In close relation with unwholesome friends, learning erroneous teaching, illogical mental application, and preceded by the power of habitual practice, there comes to be the arising of ignorance, etc., [these factors] are named favoring cause."[27]

As conclued by all the texts, the essential causes leading to defilements in the process of reincarnation are the influence of bad friends, lacking the knowledge of dharma teaching, not contemplating the correct views, desirous of pleasurable object fields. With the force of all these habibutal practicie, the defiled potencies are nourished and the impurities of future retribution would be generated. As mentioned before, the favoring cause includes the immediate cessation, object-domain, faculty, activity, efforts and seeing of reality. With the exception of seeing of reality, the remaining five factors contribute to the defiled dharma-s of three realms. With regard to the defiled retribution, the 'immediate cessation' refers to the illogical thinking of the *citta-caittas*; 'faculties' refer to the pursuance of desirable six cognized objects (object-domain); 'activity' refers to perfuming of defilements; 'efforts' refers to close contact with unwholesome people. With the linking and helping of these causes, the twelve links of conditioned origination continue to function in the progressive order, that is why these causes are named as *parigraha-hetu.*

[27] 「近不善士，聞不正法，非理作意，及先串習所引勢力，生無明等；名攝受因。」(T1579: 501c)



Concerning the defiled inducing cause (*āvahaka-hetu* 引發因), it is said in YBŚ:

> "From the link of ignorance, up to the link of existence, [these links] induce gradually after one another in a continouse process, in relation to future birth and old-age-and-death, are the inducing causes."[28]

RYBŚ distinguishes the difference between projecting cause and inducing cause, the former is the proximate cause whilst the latter is the remote cause. With regard to the future birth and old-age-and-death, proximate cause directly induces the retribution whereas remote cause indirectly induces the retribution. Nevertheless, the nature of both causes is perfuming influence (*vāsanā*).[29]

SMD points out that the inducing cause is the habitual practice of defiled dharma-s and enpower their growing force. Taking ignorance etc., as example, each of them is capable of inducing superior unwholesome dharma-s of the same kinds, and therefore approaching the retribution of reincarnation. In this regard, the inducing cause has the meanings of progression and promotion that can induce the actualization of superior categories of the same types of potentialities within *ālaya-vijñāna*. Besides, SMD stresses that the mind and mental activies possess the engendering power of potentialities.[30]

Concerning the defiled determining cause (*pratiniyama-hetu* 定異因), the meaning of various texts is basically the same. It is said in YBŚ:

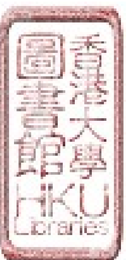
> "The other link of ignorance and its own seed, up to the link of existence, [are capable of] projecting the sentient existence of *naraka* (hell). It should be

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28 「從無明支，乃至有支，展轉引發後後相續，望於餘生生老死等，為引發因。」(T1579: 501c)

29 「就實為論，皆是種子。
於一種子為其二義：
親能牽起名牽引因；疏而引發名引發因。」(T1828: 527c)

30 T1581: 541a.



understood respectively, the other link of ignorance and its own seed, up to the link of existence, [are capable of] projecting the sentient existences of animal, hungry ghost, god and human. These five destinies in relation to those defiled dharma-s, are named as *pratiniyama-hetu* "[31]

The determining causes is similar to origination cause and refers to distinctive force to produce an effect of its own species, in particular with the five kinds of destinies, and the natural force of individual retribution fruit. Just like the wholesome deeds result in desirable destinies and unwholesome deeds result in undesirable destinies. The manifoldness of forces signify particularity or one's own self for assurance of mutual corresponding forces of cause-effect of the similar natures.

Concerning the defiled assistant cause (*sahakāri-hetu* 同事因), different meanings are found. It is said in EPBŚ:

"All sentient beings equally undergo the twelve links of conditioned origination, and is named as assistant cause."[32]

The meaning of defiled assistant cause in BBŚ and YBŚ are the same:

"From relative cause up to determining cause, are named as assistant cause."[33]

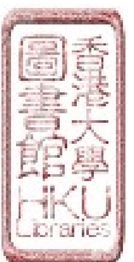
EPBŚ does not illustrate the defiled assistant cause from the perspective of the harmonized co-operation of relative cause, projecting cause, origination cause, favoring cause, inducing cause and determining cause, and contributing to the outcome of defiled dharma-s. Instead, the defiled *sahakāri-hetu* is the common experience of reincarnation throughout the twelve links of conditioned origination. Though differences in interpretation of assistant cause are noted, the implicit

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31 「餘無明支及自種子，乃至有支，能生那洛迦；
餘無明支及自種子，乃至有支，能生傍生、餓鬼、天、人，當知亦爾。
即此望彼諸雜染法，名定別因。」(T1579: 501c)

32 「一切眾生平等共有十二因緣，是名共因。」(T1582: 977b)

33 「即彼一切從觀待因至定別因，名同事因。」(T1579: 501c)



meaning of these texts should be coherent with each other.

SMD comments that conformity-speech-cause can denote individual dharma but is helpless in giving birth to a defiled dharma, therefore, this casue is excluded from the defiled assisting cause.[34]

Concerning the contradictory cause (*virodha-hetu* 相違因), the meaning of various texts is basically the same. It is said in YBŚ:

> "Contradictory cause to the defiled dharma-s are endowment of outflow-free lineage-type, having the opportunity of the Buddha appearing in the world and preaching true doctrines, learning from those wholesome people, listening to true teaching, systematicmental application, practice according to the true dharma-s and all kinds of factors of enligtenment (*bodhipakṣya-dharma* 菩提分法)."[35]

SMD highlights the importance of those *bodhipakṣya-dharma-s* which are overflow-free in nature. The cultivation of those *bodhipakṣya-dharma-s* can resist or obstruct the arising of defilements.[36]

It is noted that there is a disagreement in the textual meaning of EPBŚ that may probably be caused by the misplacement of translated word.[37]

Concerning the non-contradictory cause (*virodha-hetu* 相違因), the meaning of various texts is basically the same. It is said in YBŚ:

> "For those mentioned wholesome dharma-s, either absence or deficiency, is the non-contradictory cause to the defiled dharma-s,."[38]

The same mistake is noted in EPBŚ.[39]

Lastly, the defiled ten causes are concluded by YBŚ:

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[34] T1581: 541c.

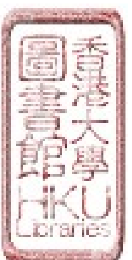
[35] 「此雜染法相違因者，謂出世間種姓具足，值佛出世演說正法，親近善士，聽聞正法，如理作意，法隨法行及與一切菩提分法。」(T1579: 501c-502b)

[36] T1581: 541c.

[37] Cause of hindrance (害因) instead of cause of non-hindrance (不害因), see T1582: 977c.

[38] 「即如所說種種善法，若闕、若離；是雜染法不相違因。」(T1579: 502a)

[39] T1582:977c.



> "The above ten causes induce all sorts of defilements to all sentient beings should be understood respectively."[40]

The defilements pertaining to the three spheres of existence can be apprehended from the defiled ten causes in terms of twelve links dependent origination. The integration of these two theories provides an overall view of the causation of defilements. The illustration is helpful for us to understand those essential factors leading to the overflow situation of lives. The abandonment of these factors in turn will improve the quality of our living. This is the value of the theoretical establishment of Yogācāra School.

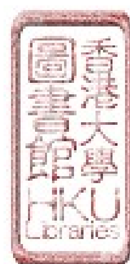
7.3 Non-defiled Ten Causes

The investigation of cause-effect relation is to ascertain the consequent effect from certain causes through purposeful actions. Karma is moral action which causes future retribution, and good or bad destinies experienced in the saṃsāra process are the result of one's previous good or evil behavior. Everyone has to undertake the responsibility of the behavior by oneself. The wholesome management of the law of dependent co-arising could improve the situation of our living. In this regard, the non-defiled ten causes specified by YBŚ are those important factors contributing to the spritual progress and entities of purities. Endowment of these dharma-s on one hand is capable of suppressing defilements or suffering, and on the other hand is capable of acquiring liberation of life.

Concerning the non-defiled conventional-speech-conforming cause (*anuvyavahāra-hetu* 隨說因), the basic content of various texts is the same:

> "All sorts of non-defiled dharma-s and complete extinction (*pari-nirvāṇa*), in their respective appellation, ideation and speech, with respect to those non-defiled dharma-s, are *anuvyavahāra-hetu*. Such as four subjects of

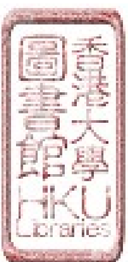
[40] 「如是十因，應知能起一切有情一切雜染。」(T1579: 502a)



reflection, (*smṛtyupasthāna* 四念處), four proper lines of endeavor (*samyakprahāṇa* 四正勤), up to eightfold noble path; the cessation of karmic forces is on condition of cessation of ignorance, so as cessation of old-age-and-death is on condition of cessation of birth, etc., are conventional speech."[41]

The non-defiled conventional-speech-conforming cause refers particularly to the teaching of Buddhism. Dharma-s are doctrines established through various concepts for illustrating all kinds of non-defilements that should be understood by the Buddhists. By following the dharma practice, we can gradually have spirtual progress and eventually attain enlightenment through realization of the truth. We are advised to engage in thirty-seven kinds of practices for the attainment of enlightenment, i.e. 37 bodhipakṣya-dharmas divided into seven categories: (1) four subjects of reflection, (*smṛtyupasthāna* 四念處), (2) four proper lines of endeavor (*samyakprahāṇa* 四正勤), (3) four steps towards supernatural power (*ṛadhipāda* 四如意足), (4) five spiritual faculties (*pañca indriyāni* 五根), (5) five spiritual powers (*pañca balāni* 五力), (6) seven degrees of enlightenment (*sapta bodhyaṅga* 七覺支), (7) eightfold noble path (*aṣṭa-mārga* 八正道). The doctrinal practice enables us to abandon the defilements, unwholesome karmic force and all unsatisfactory sufferings. Since three defilements of ignorance, karmic force and suffering are another way of understandng the progressive order of twelve links of dependent origination, the establishment of the Buddhist theories is on the ground of guiding sentient people towards the regressive order of twelve links of dependent origination. The ultimate goal is to have disjoinment of dharma-s pertaining to three spheres of existence. The importance of these names, ideation and speech are medium for us to distinguish the

[41] 「又於一切清淨品法、及滅涅槃，所有種種名、想、言說，即此望彼諸清淨法，爲隨說因。
如言：念住、正斷、乃至八聖道支；
無明滅故行滅，廣說乃至生滅故老死滅。
如是等類、種種隨說。」(T1579: 502a)



difference between defiled and non-defiled dharma-s, their corresponding rules and orders, the way of practice and the goal of liberation.

Concerning the non-defiled relative cause (*apekṣā-hetu* 觀待因*)*, it is expressed by YBŚ:

> "Through the experiece of distress and anxieties aroused by the defiled conditionings [of saṃsāra], in relation to these, one is looking for purities, accumulating for purities and accomplishing purities [of nirvāṇa]. For those experiences in terms of these, are the relative causes."[42]

RYBŚ distinguishes the differences with respect to three kinds of purities: Looking for purities is the aspiration for enlightenment, accumulating purities is engagement in practice, accomplishing purities is the retribution of practice.[43]

As illustrated by EPBŚ, purities are those thirty-seven bodhipakṣya-dharmas, and in relation to nirvāṇa, are the relative causes, so as the regressive order of twelve links of dependent origination. The desire to renounce the defiled reincarnation is the origination of the cessation. Those people endowed with outflow-free lineage-type will practice the bodhipakṣya-dharmas and the engagement in such spiritual practice will attain the *nirvāṇa.* All these are named as relative causes.[44]

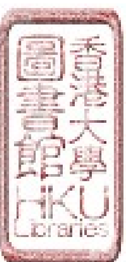
Concerning the non-defiled projecting cause (*ākṣepa-hetu* 牽引因), the basic meaning of various texts are the same. It is said in YBŚ:

> "Those people endowed with outflow-free lineage-type, being the excellent people, are capable of attainging nirvāṇa with residue and nirvāṇa without residue. Those factors in relation to these non-defiled dharma-s are projecting cause."[45]

Endowment of outflow-free lineage-type (種性) refers to seeds of

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[42] 「觀待諸行多過患故；樂求清淨，攝受清淨，成滿清淨。彼望於此，爲觀待因。」(T1579: 502a)
[43] 「樂來(求)清淨者，發願也；攝受清淨者，起行也；成滿清淨者，得果也。」(T1828: 527c)
[44] T1582: 977b.
[45] 「安住種姓補特伽羅，種姓具足，能爲上首，證有餘依及無餘依二涅槃界。彼望清淨，爲牽引因。」(T1579: 502a)



enlightenment. Lineage-type refers to family boundaries of blood lineage. This term often refers to the spiritual predisposition one possesses by the three vehicles, i.e. disciples of the listerner (聲聞), *pratyeka-buddha* (the self-enlighted one 緣覺) or *bodhisattva* (菩薩). According to *Yogācāra* School, not all sentient beings have the potentials of enlightenment. Only if people possess the non-defiled seeds, they would have the inclination for pursuing life liberation and will engage in spirtual practice. Therefore, it is the inducing cause for non-defiled dharma-s.

Concerning the non-defiled origination cause (*abhinirvṛtti-hetu* 生起因), the basic meaning of various texts are the same. It is said in YBŚ:

> "Those lineage-types possessing all kinds of outflow-free seeds of enligtenment, in relation to the practice of 37 *bodhipakṣya-dharmas*, are origination cause"[46]

Potentialities of enlightenment with regard to the actualization of enlightenment are origination cause. RYBŚ distinguishes origination cause as immediate cause and projecting cause as remote cause in relation to the acquisition of fruits.[47]

Concerning the non-defiled favoring cause (*parigraha-hetu* 攝受因), the basic meaning of all texts is the same. It is said in YBŚ:

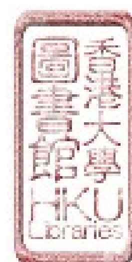
> "In close relation with wholesome friends, learning true doctrine of the Buddha, systematicmental application, and preceded by the power of habitual practice empowering the spirtual faculties, are favoring cause."[48]

The content of non-defiled favoring cause is just the opposite of the defiled favoring cause mentioned before. These helping factors will enable the actualization of enlightenment.

Concerning the non-defiled inducing cause (*āvahaka-hetu* 引發因), the basic meaning of all texts is the same. It is said in YBŚ:

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46 「種姓所攝一切無漏菩提分法所有種子，望彼一切菩提分法，爲生起因。」(T1579: 502a)
47 T1828:527c.
48 「親近善士，聽聞正法，如理作意，及先所作諸根成熟，名攝受因。」(T1579: 502a)



"On account of the individual potentialies for the uprising of *bodhipakṣya-dharmas*, and gradually realizing the *nirvāṇa* residue and *nirvana* with residue, are named inducing cause."[49]

Just like the explanation of defiled inducing cause, SMD points out that the habitual practice of non-defiled dharma-s and their growing force are capable of inducing superior wholesome dharma-s of the same kinds, and therefore approaching the retribution of *nirvāṇa*. This is because the inducing cause has the meanings of progression and promotion that can induce the actualization of superior categories of the same species. Starting from the good intention, then put in practice for accumulating purities, all these are helpful for progressing to enlightenment and liberation.

Concerning the non-defiled determining cause (*pratiniyama-hetu* 定異因), the meaning of all texts is basically the same. It is said in YBŚ:

"Lineage-type of disciples of the listener will attain the complete extinction of disciples of the hearer, lineage-type of *pratyeka-buddha* will attain the complete extinction of *pratyeka-buddha*, and lineage-type of supreme vehicle (*bodhisattva*) will attain the complete extinction of supreme vehicle. All these in relation of those non-defiled dharma-s, are determining cause."[50]

The determining causes refer to manifoldness of distinctive forces for producing an effect of its own species. That is why different potentialities of three vehicles will result in their distinctive way of complete extinction (*pari-nirvāṇa*).

Concerning the non-defiled assistant cause (*sahakāri-hetu* 同事因), different

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[49] 「即自種子所生一切菩提分法，漸次能證若有餘依、若無餘依二涅槃界；名引發因。」(T1579: 502a)

[50] 「聲聞種姓，以聲聞乘能般涅槃；
獨覺種姓，以獨覺乘能般涅槃；
大乘種姓，以無上乘能般涅槃。
彼望清淨，爲定別因。」(T1579: 502a)

meanings are found. It is said in YBŚ:

> "For all non-defiled dharma-s, from relative cause up to determining cause, in terms of purities, are named as assistant cause."[51]

In contrast with EPBŚ, the non-defiled assistant cause contributing to the outcome of purities is not illustrated from the perspective of the harmonized co-operation of relative cause, projecting cause, origination cause, favoring cause, inducing cause and determining cause. Instead, the non-defiled *sahakāri-hetu* is the common practice of 37 *bodhipakṣya-dharmas* by the practicers of three vehicles.[52]

Concerning the non-defined contradictory cause (*virodha-hetu* 相違因), the meaning of all texts is basically the same. It is said in YBŚ:

> "Contradictory cause to the non-defiled dharma-s are deficiency of outflow-free lineage-type, abode in eight conditions of no leisure time and no arising of Buddha, not learning from those wholesome people, not listening to true doctrines, illogical mental application, practice according to the inproper methods, all these are cntradictory causes of enligtenment."[53]

Concerning the non-contradictory cause (*virodha-hetu* 相違因), the meaning of all texts is basically the same. It is said in YBŚ:

> "For those mentioned unwholesome dharm-s, either absence or deficiency, are the non-contradictory causes to the non-defiled dharma-s, It should be understood that the contradictory causes of defiled dharma-s, are the factors of purities. It should be understood that the contradictory causes of non-defiled dharma-s are the factors of impurities.."[54]

Lastly, the non-defiled ten causes are concluded by EPBŚ:

"The above ten causes induce all sorts of worldly and unworldly non-defiled

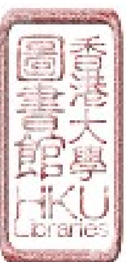
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51 「若清淨品觀待因、乃至定別因、彼望清淨[品]，為同事因。」(T1579: 502a)

52 「如是三[乘]人，悉共修集三十七品，是名共因。」(T1582: 977b)

53 「種姓不具足，不値佛出世，生諸無暇處，不親近善士，不聽聞正法，不如理作意，數習諸邪行，彼望清淨，為相違因。」(T1579: 502a)

54 「此相違因，若闕、若離；是名清淨不相違因。
若雜染品諸相違因，當知即是清淨法因。
若清淨品諸相違因，當知即是雜染法因。」 (T1579: 502a)



dharma-s. For these two (worldly and unworldly) categories, each has tri-temporality, i.e. the past, the future and the present. It could not be possible for someone to claim that there exist some other causes beyond these ten causes."[55]

It is said in YBŚ:

"Just like the present ten defiled causes and ten non-defiled causes, they are the same for the past and the future. These ten causes have already exhausted the possible contributing factors, there should not be any further increase or diminution to these ten causes."[56]

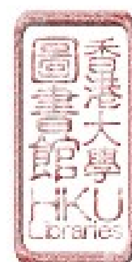
The defilements pertaining to the three spheres of existence can be extincted by the non-defiled ten causes, particularly in achieveing the regressive order of twelve links of dependent origination. The integration of these two theories provides an overall view of the causation of purification. The illustration is helpful for us to understand those essential factors leading to life liberation.

The distinguishment of three types of ten causes, i.e. the worldly ten causes, defiled and non-defiled ten causes with respect to the twelve links of dependent origination provides an oversall view of the application to our daily lives. The causes relevant to reincarnation and liberation should be understood for wholesome mastery. The exposition encourages the Buddhist disciples engaging in proper practice for the acquisition of spiritual life and the nirvāṇa — the disconnection fruit (*visaṃyoga-phala* 離繫果) as the ultimate goal. In this regard, the central theme of ten causes theory is in coherence with the soteriological objective of Buddhism

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55 「是十種因出生世法、出世之法。
如是二法(世法及出世法)各有三世，所謂過去、未來、現在。
若有說言離是十因更有因者，無有是處。」(T1582: 977b)

56 「如是現有雜染十因、清淨十因，過去、未來曾當染、淨皆亦如是。一切唯有如是十因，除此無有若過、若增。」(T1579: 502a)



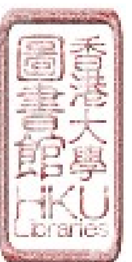
Chapter Eight

Asaṅga's Annotation and Discrimination on Ten Causes

From the analysis of previous chapters, *Sarvāstivāda* should have inspired the *Yogācāra's* ten cause theory to a certain extent. However, *Yogācārins* were not satisfied with the former theories and therefore they had criticisms on the six causes theory of *Sarvāstivāda*. This chapter mainly explores the annotation and discrimination of *Asaṅga* on the ten causes theory with reference to *Prakaranāryavāca-śāstra* (PSŚ 《顯揚聖教論》) and *Mahāyānābhidharma-samuccaya* (Asm 《大乘阿毘達磨集論》) and *Mahāyāna-saṃgraha-śāstra* (MSS《攝大乘論》). In particular with the *Sarvāstivāda's* six causes, contradicting position is noted from *Asaṅga's* treatises. *Asaṅga* criticizes *Sarvāstivāda's* six causes in PSŚ but integrates those six causes into the ten causes theory in Asm. This chapter will explore the different views shown in the *Yogācāra* literatures in this area. Through the thorough investigation from different aspects, we can detect the changes of thinking from *Asaṅga* and the issue of the authorship of these *Yogācāra abhidharma*. Moreover, the similarity and difference of six causes and ten causes together with their lineage and development will be compared.

8.1 The Authorship of *Asaṅga*'s Treatises

Prakaranāryavāca-śāstra is one of the main treatises of the *Yogācāra* School and only has Chinese translation. This text is a brief summary of the essence of *Yogācārya-bhūmi-śāstra*. It contains discussions and reconstruction of all the major doctrines of *Yogācāra* School, such as the eight consciousnesses, three natures,



elemental dharma-s, etc. This treatise is compiled in the Buddhist canon as two versions. One is stanzas treatise only[1] whilst another contains both stanzas and exposition[2]. These two texts are ascribed to *Asaṅga* according to Xuan Zang's translation. Kuiji once has written a commentary for PSŚ but was lost later. YBŚ is extant in Tibet but there is no mention of PSŚ from the Tibetan Buddhist literatures. Since the stanza treatise is extracted separately and the fact that neither Sanskrit nor Tibetan texts is found, it arouses the controversy on the authorship of this treatise among the modern scholars.

According to Yi Jing (義淨 635-713)[3] in his famous *Nanhai jigui neifa chuan* (《南海寄歸內法傳》), the works of *Asaṅga* are eight treatise excluding PSŚ.[4] It is strange that Yi Jing has not mentioned PSŚ after his long stay in the *Nālandā* monastery (那爛陀寺) which was a prominent Buddhist center advocating the *Yogācāra* doctrines. Schmithausen conceives that at least some of the works of *Yogācārins* such as PSŚ and Asm do not lack compilatory features according to his view that the composition of YBS could have been a compilation of material by various authors.[5] Besides, he proves that some portions of the YBŚ, as well as *Prakaranāryavāca-śāstra* and *Mahāyānābhidharma-samuccaya* of *Asaṅga* predate

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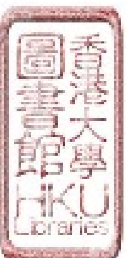
1 T1603:583-588.

2 T1602:480-583.

3 Yi Jing was a famous monk who traveled to India learning Buddhism for twenty-five years in the Tang period. After his return to China, he translated some fifty Buddhist texts. *Nanhai jigui neifa chuan* (《南海寄歸內法傳》) is the most famous work providing valuable account of his travel and life in India.

4 "To have a thorough study of the *Yogācāra* School, one should apprehend the eight treatises of *Asaṅga*. This includes: *1. Viṃśatikā-vijñapti-mātratāsiddhi. 2. Triṃśikā-vijñapti-mātratāsiddhi. 3. Mahāyāna-saṃparigraha-śāstra. 4. Mahāyānābhidharma-samuccaya. 5. Madhyāntavibhāga*. 6. *Ādiviścṣavibhāgasūtra*. 7. *Mahāyāna-sūtrālaṃkāra.* 8. *Karmasiddhiprakaraṇa*. Although some treatises are written by *Vasubandhu* but the outcome should be ascribed to *Asaṅga* due to his teaching."
「瑜伽畢學，體窮無著之八支。(一、二十唯識論。二、三十唯識論。三、攝大乘論。四、對法論。五、辯中邊論。六、緣起論。七、大莊嚴論。八、成業論。此中雖有世親所造，然而功歸無著也)。」(T2125: 229c)

5 See the argumentation of Schmithausen (1987): 183-189.



The Saṁdhinirmocana Mahāyāna Sūtra (《解深密經》) and *Mahāyānābhidharmasūtra* (《大乘阿毘達磨經》). In this regard, PSŚ and Asm belong to the early period of *Yogācāra* texts. R. Kritzer also has doubt on the traditional attribution of *Asaṅga*, the author of Asm, since he has found controversial views between different *Yogācāra* literatures.[6]

Ui Hakuju (宇井伯壽) claims that the stanza treatise is written by *Asaṅga* whilst the exposition is composed by *Vasubandhu*. The saluted stanza at the beginning of PSŚ clearly stated that *Asaṅga* heard the teaching from *Maitreya Bodhisattva*. Hence, he has the obligation to summarize the essence of the YBŚ so as to spread the scriptural teaching, but this declaration is shown in the stanzas only.[7] Concerning Ui's inference of *Vasubandhu* exposition of PSŚ, the supporting evidence is based on *Vasubandhu's Try-asvabhāva-prakaraṇa* (*The Treatise of Three Kinds of Non-Substantiality*, 《三無性論》).[8] It is a treatise focuses on the doctrine of the three kinds of non-substantiality. After a thorough textual comparison and analysis, Ui concludes that this treatise is another version of the exposition of the chapter "*The Establishment of the Non-substantiality*" (〈成無性品〉) in PSŚ.[9] Many passages of *Try-asvabhāva-prakaraṇa* are duplicated in "*The Establishment of the Non-substantiality*". Moreover, *Try-asvabhāva-prakaraṇa* has close relation with *Vidyānirdeś-śāstra* (*Treatise on the Manifestation of Consciousness*, 《顯識論》)[10] and also *Zhuanshi lun* (*Treatise on the Transformation of Consciousness*, 《轉識

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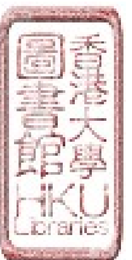
[6] Kritzer has undergone a thorough study concerning the biography of *Asaṅga*. See Kritzer (1999): 5-13.

[7] 「昔我無著從彼聞，今當錯綜地中要。顯揚聖教慈悲故，文約義周而易曉。」(T1602: 480b) See Ui, Hakuju, *The Study of Indian Philosophy*, Vol. 1. (宇井伯壽：《印度哲學研究》第一，岩波書店, 1963) p. 355-372.

[8] T1617: 867-878.

[9] See Ui, Hakuju, *The Study of Indian Philosophy*, Vol. 6. (宇井伯壽：《印度哲學研究》第六，岩波書店, 1963.) p. 293-358.

[10] T1618：878-882.



論》),[11] the latter two treatises are also written by Vasubandhu. These three texts are translated by *Paramārtha* (真諦). *Vidyānirdeś-śāstra* deals with various manifesting functions of the *ālaya-vijñāna* and is originally a part of the "*Wuxiang lun*" (《無相論》) which has not been translated in Chinese. The author of *Wuxiang lun* is unknown. The content of *Zhuanshi lun* is another version of "*Triṃśikā-vijñapti-mātratāsiddhi*" (*Thirty Stanzas on Consciousness-only,* 《唯識三十論》). Based on the similar philosophical views expressed in these treatises, it provides a strong evidence to prove that the exposition of PSŚ could probably be written by *Vasubandhu*. If Ui's inference is established, this can explain the reason why there is different viewpoints shown in the treatises of *Asaṅga*.

In contrast to the views held by the above-mentioned scholars, Lu Cheng[12], Yin Shun[13], Hakamaya Noriaki (袴谷憲昭)[14] and Takemura Makio (竹川牧男),[15] all believe that *Asaṅga* is the writer of PSŚ.

Among the various opinions, I tend to agree with Venerable Yin Shun's viewpoint that a transitional change of *Asaṅga's* thought is illustrated in his works in the process of *Yogācāra* development.[16]

8.2. Asaṅga's Deconstruction and Reformation of Sarvāstivāda's Six Causes

8.2.1. The Refutation of Sarvāstivāda's Six Causes

In view of the controversy among the scholars, it raises the question whether

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11 T1587：61-63.

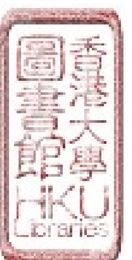
12 See 'The Origin and Development of Indian Buddhism', *Lu Cheng's Selected Essays of Buddhism*. Vol. 4. (呂澂：〈印度佛學源流略講〉,《呂澂佛學論著選集》卷四) p.2201.

13 Yin Shun： *The History of Indian Buddhism* (印順：《印度佛教思想史》) p.247-249.

14 Hakamaya, Noriaki：*The Study of Vijñānavāda Doctrine*. (袴谷憲昭：《唯識思想經考》，東京：大藏出版株式會社，2001) p. 91.

15 Takemura, Makio: *The Study of Vijñānavāda's Doctrines of Three Natures*. (竹川牧男：《唯識三性說的研究》，春秋社) p. 74-75.

16 Yin Shun： *The History of Indian Buddhism* (印順：《印度佛教思想史》), p.247-249.

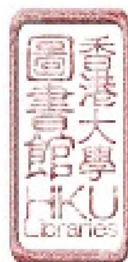


the refutation of *Sarvāstivāda's* six causes in PSŚ is really *Asaṅga*'s view. I have noticed that the criticism is found from both the stanzas and the exposition. It clearly reflects the denial position taken by *Asaṅga* towards the fallacies of *Sarvāstivāda's* six causes.

The criticism of *Sarvāstivāda's* six causes in the stanzas text of PSŚ is illustrated in a short verse: "Three fallacies and five illogical causes." It is corresponding with the Chinese text as "三過、因非五。"[17] The meaning of "三過" is three kinds of fallacy for the six causes doctrines. The meaning of "因非五" is that five causes out of the six causes are not true causes. The exposition of this brief verse is as follows:[18]

> "There is a thesis held by someone to establish the six causes, i.e. homogeneous cause (*sabhāga-hetu* 同類因), universal cause (*sarvatraga-hetu* 遍行因) co-existent cause (*sahabhū-hetu* 俱有因), conjoined cause (*saṃprayuktaka-hetu* 相應因), retributive cause (*vipāka-hetu* 異熟因) and efficient cause (*kāraṇa-hetu* 能作因). With the exception of the retributive cause, the definitive features of the remaining five causes are illogical due to three fallacies.
>
> What are these fallacies?
> Taking the homogeneous cause (*sabhāga-hetu*) as illustration, it has three fallacies.
> If homogeneous cause is the 'cause of homogeneity', it denotes something already accomplished resulting in the fallacy of accomplishment. What is the reason？ For the wholesome dharma, the nature of wholesomeness has already

[17] T1602: 570a.
[18] PSŚ:「有一異計立六種因：謂同類因、遍行因、俱有因、相應因、異熟因、能作因。如是六種，除異熟因，餘五因性，不應道理，由有三種過失故。
何等爲三？且如同類因有三過失。
若言『同類之因』，名同類因，有『已成過』。何以故？若善等法，善等體性先已成就，彼何用因？
若言『同類即因』，名同類因，是即無果，有『不定過』。何以故？不示其果是誰因耶？又非決定因體，同類不相似法亦爲因故。
若言『非同類即因亦非同類之因』，是即言名有『虛設過』。同類因言，無有所主，浪施設故。
如是於餘四因，三種過失，亦應如理廣說。」(T1602: 570a)



been accomplished. What is the point of setting up a cause for a result that has already attained?

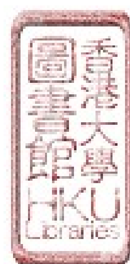
If homogeneous cause is 'homogeneity itself is that very cause', it would have no result and then there would be a fallacy of indetermination. What is the reason？ There is no distinction between cause and effect. If undetermined cause can be accepted, then dissimilar dharma-s can be treated as the causes since there is no distinctive feature of cause.

If neither 'cause of homogeneity' nor 'homogeneity itself is that very cause' were homogeneous cause, it would have the fallacy of useless designation. It is meaningless to establish the thesis of homogeneous cause.

Similar to the homogeneous cause, the remaining four causes [*sahabhū-hetu, sarvatraga-hetu, saṃprayuktaka-hetu, kāraṇa-hetu*] also have such three fallacies that should be refuted in the same way."

Among the six causes advocated by *Sarvāstivāda*, *Asaṅga* only admits retributive cause but rejects the remaining five causes. *Asaṅga* takes homogeneous cause as example to show three kinds of faults. The definition of *sabhāga-hetu* is found in *Abhidharmakośa* of *Vasubandhu*: "What is homogeneous cause? Similar dharma versus similar dharma is defined as homogeneous cause (*sabhāga-hetu* 同類因), such as wholesome five *skandha* versus wholesome five *skandha* as homogeneous cause. Defiled versus defiled, undefined versus undefined, and five *skandha* versus five *skandha* are just the same."[19] The past and present compounded entities have homogeneous similar dharma-s as causes to induce uniform-emanation fruit (*niṣyanda-phala* 等流果). Since future dharma has not existed and could not have the function of inducing the fruit, therefore there is no homogeneous cause. We can infer that present wholesome dharma depends on past wholesome dharma as cause. Likewise, the future wholesome dharma depends on present wholesome dharma as cause. In this sense, they are called homogeneous causes. Unwholesome and undefined dharma-s homogeneous causes are with the

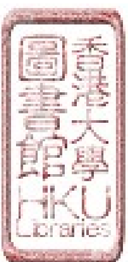
[19]「同類因者，謂相似法與相似法爲同類因，謂善五蘊與善五蘊展轉相望爲同類因，染污與染污，無記與無記，五蘊相望應知亦爾。」(T1558: 31a)



same principle.

Asaṅga skillfully employs the six interpretative rules (*ṣaṭ-samāsa* 六離合釋) with regard to a compound term to point out the inconsistency of six causes whose natures are compound terms. Since homogeneous cause is a compound, there are different ways to understand its meaning. One is *tatpuruṣa* (依主釋) and the other is *karmadhāraya* (持業釋). *Tatpuruṣa* compound is a dependent and determinative compound. The basic form of *tatpurusa* is 'b of a', which has a meaning of 'b belongs to a'. For example, the compound 'universities in Hong Kong' refers to those universities within the territory of Hong Kong but not in the other nations. In this case, 'universities' is a subset of 'Hong Kong'. The upper set 'Hong Kong' includes those universities within the region of Hong Kong and those universities outside Hong Kong are excluded. The *karmadhāraya* compound is a descriptive compound. It is a special type of *tatpurusa* compound in which the first member refers to the second member. The basic form of *karmadhāraya* (持業釋) is 'a is b', which has the meaning of 'a has the attribute of b' or 'a itself is b'. For example, *Mahāyāna* is composed by '*mahā*' and '*yāna*', signifying 'great' and 'vehicle' respectively. The vehicle, which is great, refers to the same entity and both terms are inseparably for composing the word '*Mahāyāna*'.

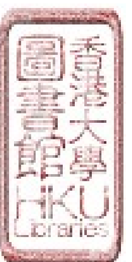
We can comprehend the compound *sabhāga-hetu* (homogeneous cause 同類因) through the interpretative rules of *tatpuruṣa* or *karmadhāraya*. *Sabhāga-hetu* in terms of *tatpuruṣa* is 'the cause of homogeneity' whereas *sabhāga-hetu* in terms of *karmadhāraya* is 'the homogeneity itself is that very cause'. The first fallacy mentioned by *Asaṅga* is *sabhāga-hetu* in terms of *tatpuruṣa*, i.e. the cause of homogeneity (同類之因) which has the fallacy of accomplishment (已成過). By definition, homogeneous cause is similar dharma-s versus similar dharma-s, i.e.



wholesome dharma as cause so as to have an effect of wholesome dharma-s. This means that there must be an existence of wholesome dharma for this cause to be established. However, if a dharma has already possessed wholesome nature, then why this dharma requires a cause? Therefore, *sabhāga-hetu* in terms of *tatpuruṣa* is self-refuting and cannot be established. On the other hand, the second fallacy mentioned by *Asaṅga* is *sabhāga-hetu* in terms of *karmadhāraya*, i.e. 'homogeneity itself is that very cause' (同類即因) which has the fallacy of indetermination (不定過). 'Homogeneity itself is that very cause' refers to homogeneous similar dharma. According to the principle of cause inducing effect, since homogeneous similar dharma itself is the cause, therefore, it can exist as cause only and will not take the form of effect. This means that effect is unobtainable and thus results in the fallacy of indetermination. This is because 'homogeneity itself is that very cause' cannot reveal a distinctive result clearly. *Asaṅga* points out that if such inference can be accepted, we may regard homogeneous dissimilar dharma as cause because the same outcome of non-distinction in its effect can also be derived, but this will lead to absurdity.

From the above argumentations, if neither 'cause of homogeneity' nor 'homogeneity itself is that very cause' is homogeneous cause, it would have the third fallacy of useless designation (虛設過). The definition of homogeneous cause from the perspective of causal relation is meaningless. It is useless to establish the thesis of homogeneous cause.

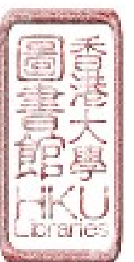
After undergoing the examination of *Sarvāstivāda's* six causes, *Asaṅga* concludes that, with the exception of retributive cause, the other five causes all commit these three kinds of fallacies. The definitions of the six causes appear to be contradictory to the relation of cause producing fruits. We can go through the same reasoning of *Asaṅga* to infer the defects of other causes. For example, universal



cause by definition belongs to one kind of homogeneous cause and therefore will have the same kind of defects as homogeneous cause. As for co-existent cause, according to *tatpuruṣa*, it is the 'cause of co-existence'. Co-existence implies the simultaneity of cause and fruit and since the fruit has already existed, then why should it need a cause for its existence? If according to *karmadhāraya*, then 'co-existence itself is that very cause' only contains the characteristic of cause, and what fruit will be resulted? Therefore, it has the fallacy of indetermination. Conjoint-cause is also a kind of homogeneous cause and therefore it has the same fallacy. As for efficient cause, according to *tatpuruṣa*, it means the 'cause of efficiency'. Since the cause was established, then why should this cause be set up again? If *karmadhāraya* is 'efficient as cause', then all dharma-s are not known to have definite cause relation with other fruits and therefore have the fallacy of being indefinite. Therefore, with the exception of retributive cause, whether they are *tatpuruṣa* or *karmadhāraya*, or neither *tatpuruṣa* nor *karmadhāraya*, they all commit the fallacies of accomplishment, indetermination and useless designation. On this account, among these six causes, there are at least five causes which cannot be established.

8.2.2 Seven Aspects of Causation In Relation With Six Causes

From the above analysis, although *Asaṅga* points out the illogical proposition of five causes from *Sarvāstivāda*, it does not mean that *Asaṅga* totally denies the specific features of the six causes. He uses another expression to convey the meaning of the six causes under the doctrinal system of *Yogācāra* School. In *Asaṅga's* Asm, together



with Asmv commentary of *Buddhasiṃha* (師子覺), the characteristics of cause and condition are defined as follows:[20]

> "What is the condition qua cause (*hetupratyaya*)?
> It is the store-consciousness (*ālayavijñāna*) and the residues (*vāsanā*) of the wholesome (*kuśala*), overflow (*sāsrava*) and overflow-free (*anāsrava*), with its corresponding features, to be the condition qua cause."

According to *Asaṅga*, the condition qua cause can be expounded from seven aspects including the fundamental meanings of *Sarvāstivāda's* six causes:

> "Own nature, divisions, association, common attainment, increase, obstruction and grasping are characteristics of condition qua cause. It should be understood that there are six features illustrating the condition qua cause. Own nature and divisions establish the efficient cause, and the remaining establishes co-existent cause, conjoined cause, homogeneous cause, universal cause and retribution condition respectively. "[21]

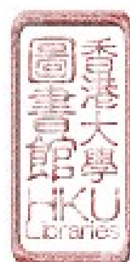
The relations between seven aspects of condition qua cause and *Sarvāstivāda's* six causes are as follows:

Seven aspects of condition qua cause	***Sarvāstivāda* six causes**
own nature	efficient cause
divisions	(efficient cause)
association	co-existent cause
common attainment	conjoined cause
increase	homogeneous cause
obstruction	universal cause
grasping	retribution cause

According to Wong Yin Yang's (王恩洋) opinion, *Asaṅga* puts forth the seven

[20] Asm:「何等因緣？謂阿賴耶識及善習氣。」(T1606: 671b) Asmv:「因緣者，謂阿賴耶識及善習氣與有漏無漏諸法，如其次第，爲因緣故。」(T1606: 713a) Also, Webb (2001): 59. The translation of Webb for '因緣' is 'causal condition', and here the writer change to 'condition qua cause' which is more accurate in conveying the literal meaning of the Sanskrit ' *hetupratyaya*'.

[21] Asm:「又自性故、差別故、助伴故、等行故、增益故、障礙故、攝受故，是因緣相。」(T1606: 671b) Asmv:「當知此中以自性等六種因相，顯因緣義，謂自性差別兩句建立能作因；餘句如其次第，建立俱有、相應、同類、遍行、異熟因。」(T1606: 713a) Also, Webb (2001): 59.



aspects of condition qua cause to match with *Sarvāstivāda's* six causes for the sake of showing the common ground of both schools. However, we should take it as the supplementary meaning of condition qua cause.[22] As for the fundamental meaning of condition qua cause, Asmv says,[23]

> "The real meaning of conditioned origination is the fact that there is no creator (*nihkartṛkartha*), the fact of causality (*sahetukārtha*), the fact that there is no being (*nihsattvārtha*), the fact of dependence [relativity](*paratantrārtha*), the fact that there is no (driving) power (*nirīhakārtha*), the fact of impermanence (*anityārtha*), the fact that everything is momentary (*kṣaṇikārtha*), the fact that there is an uninterrupted continuity of cause and effect (*hetuphalaprabandhānupacchedārtha*), the fact that there is conformity between cause and effect (*anurūpahetuphalārtha*), the fact of the varieties of cause and effect (*vicitrahetuphalārtha*) and the fact of the regularity of cause and effect (*pratiniyatahetuphalārtha*)."

The seven aspects of condition qua causes are illustrated as follows. The first two aspects are *hetusvabhāva* and its divisions:

> "[I] What is its own nature? It is the cause (*kāraṇa* 能作), since it is the own-nature of cause (*hetusvabhāva* 因自性)." [24]
>
> [II] What are its divisions (差別) ? [They are the divisions of the cause. In brief, they are of twenty kinds.]"[25]

It is notably that the translation of the Sanskrit word '*kāraṇa'* in the Chinese version of Asm is a bit confusing. It is because Xuan Zang's translation is '能作因'

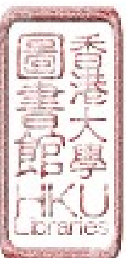
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[22] Wong Yin Yang : The commentary of *Mahāyānābhidharma-samuccaya-vyākhyā*, p. 212. (王恩洋：《大乘阿毗達磨雜集論疏》)

[23] Webb (2001): 58. Asmv:「是緣起義，謂離自在天等作者故，是無作者義。…託眾緣生故，是依他起義。眾緣作用空故，是無作用義。以非恒故是無常義，生時過已無暫住故。是有剎那義，因剎那滅果剎那生，時分等故。是因果相續不斷義，不從一切一切生故。是因果相似攝受義，從非一一類因一非一類果生故。是因果差別義，於餘相續不受果故，是因果決定義。」(T1606: 712b)

[24] Webb translates '*kāraṇa'* as 'reason'. See also Asm (Pralhad 1950: 28): "hetu-pratyayaḥ katamaḥ /…kāraṇaṃ hetu-svabhāvataḥ /…" It is clear that '*kāraṇa'* is same as '*hetu*'.

[25] Webb (2001): 60.

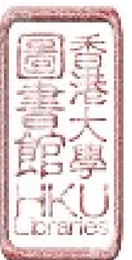


which is normally translated in English as 'efficient cause'. In fact, the original Sanskrit text has only '*kāraṇa'* which means 'cause' and is interchangeably used with '*hetu*'. Literally, the word '*kāraṇa'* means "that which does/makes/causes" or "that which is efficient". Xuan Zang adds a '因' to '能作' and is easily misread as 'efficient cause' (能作因). [26] The word '*kāraṇa'* can of course mean 'reason' with a sense of 'cause'. Webb's English translation of Asm is using 'reason' for '*kāraṇa'*. Nevertheless, the writer will use 'cause' instead of 'reason' in the following passages so as to have a clearer apprehension.

Asaṅga defines the meaning of *hetu-pratyaya* (condition qua cause) from the aspects of own-nature and divisions. Since all causes can exert certain force on the effect, this is why *Asaṅga* says that *hetusvabhāva* is *kāraṇa*. The varieties of efficient causes, association, common attainment, increase, obstruction and grasping are thus established but they are also *kāraṇa* by nature. Divisions of *kāraṇa* are of twenty kinds as follows:[27]

"[1] Cause of arising (*utpatti kāraṇa* 生能作)
[2] Cause of duration (*sthiti kāraṇa* 住能作)
[3] Cause of support (*dhṛti kāraṇa* 持能作)
[4] Cause of manifestation (*prakāśa kāraṇa* 照能作)
[5] Cause of transformation (*vikāra kāraṇa* 變壞能作),
[6] Cause of separation (*viyoga kāraṇa* 分離能作).
[7] Cause of transmutation (*pariṇati kāraṇa* 轉變能作)
[8] Cause of conviction (*sampratyaya kāraṇa* 信解能作).
[9] Cause of understanding (*sampratyāyana kāraṇa* 顯了能作)
[10] Cause of reaching (*samprāpaṇa kāraṇa* 等至能作).
[11] Cause of linguistic usage (*vyavahāra kāraṇa* 隨說能作)
[12] Cause of regard (*apekṣā kāraṇa* 觀待能作)[28]

[26] Asm:「自性者，謂能作，因自性。」(T1605: 671b) Asmv:「當知一切因皆能作因所攝，爲顯差別義故。」(T1606: 713a)
[27] Webb (2001): 60-61. (T1605: 671b-c & T1606: 713b)
[28] Webb translates '*apekṣā'* as 'regard' which is corresponding with 'relative', see Webb (2001): 61.



[13] Cause of projection (*ākṣepakāraṇa kāraṇa* 招引能作).
[14] Cause of production (*abhinirvṛttikāraṇa kāraṇa* 生起能作).
[15] Cause of linkage (*parigraha kāraṇa* 攝受能作)[29]
[16] Cause of induction (*āvahaka kāraṇa* 引發能作)[30]
[17] Cause of diverse regularity (*pratiniyama kāraṇa* 定別能作)
[18] Cause of co-operation (*sahakārikāraṇa kāraṇa* 同事能作)
[19] Cause of adversity (*virodhikāraṇa kāraṇa* 相違能作)[31]
[20] Cause of non-adversity (*avirodhi kāraṇa* 不相違能作)"[32]

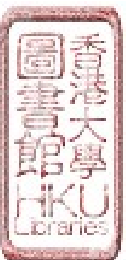
The first ten *kāraṇa* are extracted from *Madhyāntavibhāga-bhāsya* (MB, 《辯中邊論》) whilst the latter ten *kāraṇa* are from *Yogācāra-bhūmi-śāstra* (YBŚ, 《瑜伽師地論》). Therefore, the twenty-*kāraṇas* are in fact a combination of two kinds of ten causes with the same meanings from these literatures. Sanskrit terms of the last ten causes in Asm are exactly the same as the ten-causes of YBŚ, i.e. conventional-speech-conforming cause, relative cause, projecting cause, origination cause, favoring cause, inducing cause, determining cause, assistant cause, contradictory cause and non-contradictory cause. It is noted that the Chinese translation of Asm from Xuan Zang is slightly different with the YBŚ for the same Sanskrit words of the ten causes.

The third aspect of condition qua cause is association (*sahāya* 助伴): [33]

"[III] What is association (*sahāya*)? They are things (*dharma*) which arise in co-existence (*sahabhāva*) and not through some deficiency (*vaikalya*), such as the elements (*bḥūta*) and those derived from the elements (*bhautika* 所造色)."

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29 Webb translates '*parigraha'* as 'linkage' which is corresponding with 'favoring', ibid.
30 Webb translates '*āvahaka'* as 'introduction' which is corresponding with 'induction', ibid.
31 Webb translates '*virodhi'* as 'adversity' which is corresponding with 'contradictory', ibid.
32 Webb translates 'a*virodhi*' as 'non-adversity' which is corresponding with 'non-contradictory', ibid.
33 Webb (2001): 61. Asm：「助伴者，謂諸法共有而生，必無缺減。如四大種及所造色，隨其所應。」(T1605: 671c) Asmv：「非一切聚定有四大及色等所造。若於是處有爾所量，此必俱生，互不相離。」(T1606: 713c)



The definition of *sahāya* is same as co-existent cause that have reciprocal effects on a dharma. For example, the four great elements and the derived matters co-exist simultaneously. *Asaṅga* highlights the essence of association to express co-existent cause.

The fourth aspect of condition qua cause is common attainment (*sampratipatti* 等行): [34]

> "[IV] What is common attainment (*sampratipatti*)? They are those things (dharma) which attain the object in co-existence (*sahabhāva*) and not through some deficiencies (*vaikalya*), such as the mind (*citta*) and mental activities (*caitasika*)."

The definition of s*ampratipatti* is same as conjoined causes. Mental activities must have related perceived objects. Since all *citta-caitta-s* are arisen through their mutual strengths and are mutually dependent for cognizing the same object, they are conjoined causes for common attainment.

The fifth aspect of condition qua cause is increase (*puṣṭi* 增益): [35]

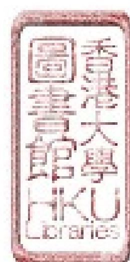
> "[V] What is increase (*puṣṭi*)? It is, in the future, the ever increasing continuity of wholesome, unwholesome and neutral actions accomplished in the past."

The definition of *puṣṭi* is same as homogeneous cause. A dharma can exert influence on the growth of other things in the same category. Therefore, those wholesome, unwholesome and neutral actions of the past will induce the present and future

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[34] Webb (2001): 62. Asm：「等行者，謂諸法共有等行所緣，必無缺減。如心心法。」(T1605: 671c)

[35] Webb (2001): 62. Asm：「增益者，謂前際修習善不善無記法故，能令後際善等諸法展轉增勝，後後生起。」(T1605: 671c) Asmv:「前際修習者，謂先所數習現行義，後際展轉增勝。後後生起者，謂由彼長養諸種子故，於未來世，即彼種類增勝而生。如是諸法，能爲相似增長因故，立同類因。」(T1606: 713c)



dharma-s of the same categories. They pose the enforcement in the serial continuity of both matter and mental phenomena.

The sixth aspect of condition qua cause is obstruction (*paripantha* 障礙): [36]

> "[VI] What is obstruction (*paripantha*)? It is the consolidation of the increase of a certain series by means of a certain development of the defilements in such a way that one is kept away from the series leading to *Nirvāṇa*."

The definition of *paripantha* is same as the universal cause. It is applicable to the strength of all defiled dharma-s, such as defilements (*Asaṅga* 煩惱) and secondary defilements (*upakleśa* 隨煩惱). The defilements pertaining to the three spheres of existence is strengthened. This is why *paripantha* is an obstacle for attaining the enlightenment through realizing the *nirvāṇa*.

The seventh aspect of condition qua cause is grasping (*parigraha* 攝受): [37]

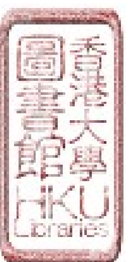
> "[VII] What is grasping (*parigraha*)? It is the unwholesome (*akuśala*) and defiled wholesome (*kuśalasāsrava*) dharma-s which grasp the idea of personality (*ātmabhāva*)."

The definition of *parigraha* is similar to retribution cause. The sentient beings are bound to receive unwholesome dharma-s and defiled wholesome dharma-s which are retributions of their past karmic deeds. In this sense, karmic deeds can grasp a reward and is named as *parigraha*. The causes of karmic retribution can be morally distinguished but the fruit is undefined. Retribution causes are within the boundary of

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[36] Webb (2001): 62. Asm：「障礙者，謂隨所數習諸煩惱故，隨所有惑，皆得相續，增長堅固，乃令相續遠避涅槃。」(T1605: 671c) Asmv:「此遍行因，非唯令相似煩惱增長。所以者何？若有隨習貪等煩惱，皆令瞋等一切煩惱，相續增長堅固。由此深重縛故，障解脫得，是故建立遍行因。」(T1606: 713c)

[37] Webb (2001): 62. Asm：「攝受者，謂不善及善有漏法，能攝受自體故。」(T1605: 671c) Asmv:「即是異熟因。」(T1606: 713c)



overflow that can be differentiated from outflow-free (*anāsrava*), which is not abided by the *saṃsāra*.

In conclusion, the motive of *Asaṅga* is to point out the contradiction of the connotation of six causes so as to abandon the nominal attachment. To avoid the contradiction, he suggests a deconstruction of the six causes and reforms the six causes theory from seven aspects mentioned above. In doing so, *Asaṅga* claims that we can avoid the fallacies and the essence of six causes can be maintained without false comprehension. From the above seven aspects of condition qua cause defined by *Asaṅga*, it is obvious that the general attributes are same as *Sarvāstivāda's* six causes with emphasis on energetic force (*bīja*) within the *ālaya-vijñāna* to be the direct cause of an effect. With the assurance of the *bīja* as the primary cause, together with the assistance of the other conditions, the combined forces of various causes constitute phenomenal existents. Without the establishment of the seed as a true cause, the fundamental Buddhist theory of causality will have some deficiencies. In this regard, the proposition of *Asaṅga* upholds the principle of conditioned co-arising with coverage of those essences of six causes but is coherent with the *Yogācāra* doctrine of seed theory.

8.2.3 Two Types of Ten Causes Theory Making Up The Divisions of Twenty Kāraṇa

In his Asm, *Asaṅga* says that the nature of cause (*hetusvabhāva*) is *kāraṇa* whose application is very broad in our daily lives. The divisions of *kāraṇa* are of twenty kinds as mentioned above. The content of these *kāraṇa* is a combination of two types of ten cause theory proposed by the *Yogācāra* system. The first ten *kāraṇa* is from MB and the latter ten *kāraṇa* is from YBŚ.

The first ten *kāraṇa* from MB is:[38]

"Causes of ten kinds: for arising, maintaining, sustaining, manifesting, transforming, disjoining, evolving, conviction, understanding as well as attaining: for these the eye, foods, the earth, a lamp, a fire, are examples, and a cutting instrument, an artisan's skill, smoke, justifications, and the Path."

[1] 'Arising cause' is a condition qua casue for the arising of another thing. For example, the eye organs give rise to a visual consciousness. It is named as 'cause of arising' (*utpatti kāraṇa* 生能作) in Asm.[39]

[2] 'Maintaining cause' is a condition for the existence of other things. It is just like the four kinds of nourishment that can maintain the lives of sentient beings. The four nutriments are four kinds of foods：'morsel-food' (段食) maintaining the bodily organism, 'contact' (觸食) giving comfortable stimuli to the living being, '*manas*' (意思食) or volition motivating its activity, and 'consciousness' (識食) is the ālaya-vijñāna providing the continuity basis for living beings. It is named as 'cause of duration' (*sthiti kāraṇa* 住能作) in Asm.

[3] 'Sustaining cause' is a condition functioning as supporting ground or sustaining power for another thing, such as the inhabited world providing a supporting basis for the world of sentient beings. It is named as 'cause of support' (*dhṛti kāraṇa* 持能作) in Asm.

[4] 'Manifesting cause' is a condition for manifesting other things, such as light can reveal invisible things. It is named as 'cause of manifestation' (*prakāśa kāraṇa* 照能作) in Asm.

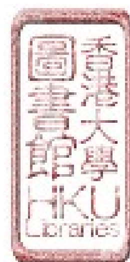
[5] 'Transformation cause' is a condition for transforming other things, such as fire can transform raw food into cooked food. It is named as 'cause of transformation' (*vikāra kāraṇa* 變壞能作) in Asm.

[6] 'Disjoining cause' is a condition that can disjoin other things, such as the relation of a cutting instrument to that which is being cut. It is named as 'cause of

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[38] Stefan Anacker (1986): 225-227.
MB:「一、生起能作。如眼等於眼識等。
二、安住能作。如四食於有情。
三、任持能作。謂能任持如器世間於有情世間。
四、照了能作。如光明於諸色。
五、變壞能作。如火等於所熟等。
六、分離能作。如鎌等於所斷等。
七、轉變能作。如金師等轉變金等成鐶釧等。
八、信解能作。如烟等於火等。
九、顯了能作。如因於宗。
十、至得能作。如聖道等於涅槃等。」(T1600: p.467a)

[39] Webb (2001): 60. Also, Asm (T1605: 671b) and Asmv (T1606: 713b)



separation’ (*viyoga kāraṇa* 分離能作) in Asm.

[7] ‘Evolving cause’ is a condition that can gradually evolve other things, such as the works of a goldsmith who can make bracelets out of masses of gold. It is named as ‘cause of transmutation’ (*pariṇati kāraṇa* 轉變能作) in Asm.

[8] ‘Cause of conviction’[40] is a condition for inducing the belief of other persons, such as the perception of smoke giving rise to the idea of fire, etc. It is named as ‘cause of conviction’ (*sampratyaya kāraṇa* 信解能作) in Asm.

[9] ‘Cause of understanding’[41] is a condition inducing the understanding of other people, such as a justification does for a thesis. It is named as ‘cause of understanding’ (*sampratyāyana kāraṇa* 顯了能作) in Asm.

[10] ‘Attaining cause’ is a condition leading to the attainment of the other, such as the Path leading to *Nirvāṇa*, etc. It is named as ‘cause of reaching’ (*samprāpaṇa kāraṇa* 等至能作) in Asm.

It is evident that the ten causes of MB are equivalent to Asm’s first ten causes. From the eleventh to twentieth *kāraṇa*, these are exactly the same as YBŚ’s ten causes. Since their implicit meanings have been elaborated in previous chapters, only the synonyms below are listed for easy reference.

Asm	YBŚ
[11] Cause of linguistic usage (*vyavahāra kāraṇa* 隨說能作)	Conventional-Speech-Conforming cause (*anuvyavahāra-hetu* 隨說因)
[12] Cause of regard (*apekṣā kāraṇa* 觀待能作)	Relative cause (*apekṣā-hetu* 觀待因)
[13] Cause of projection (*ākṣepa kāraṇa* 招引能作)	Projecting cause (*ākṣepa-hetu* 牽引因)
[14] Cause of production (*abhinirvṛtti kāraṇa* 生起能作)	Origination cause (*abhinirvṛtti-hetu* 生起因)
[15] Cause of linkage (*parigraha kāraṇa* 攝受能作)	Favoring cause (*parigraha-hetu* 攝受因)
[16] Cause of introduction (*āvahaka kāraṇa* 引發能作)	Inducing cause (*āvahaka-hetu* 引發因)
[17] Cause of diverse regularity (*pratiniyama kāraṇa* 定別能作)	Determining cause (*pratiniyama-hetu* 定異因)
[18] Cause of co-operation	Assistant cause

[40] ‘Cause of conviction’ is translated by Anacker as ‘cause causing the idea to arise’.

[41] ‘Cause of understanding’ is translated by Anacker as ‘cause causing the idea to be formed in others’.

(*sahakāri kāraṇa* 同事能作) (*sahakāri-hetu* 同事因)

[19] Cause of adversity — Contradictory cause
(*virodhi kāraṇa* 相違能作) (*virodha-hetu* 相違因)

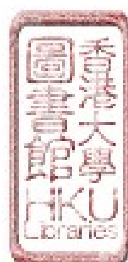
[20] Cause of Non-adversity — Non-contradictory cause
(*avirodhi kāraṇa* 不相違能作) (*avirodha-hetu* 不相違因)

The definitions of MB and Asm are similar. For these ten causes, these can be divided into three classes:

(1) *Utpatti kāraṇa* (生能作), *sthiti kāraṇa* (住能作) and *dhṛti kāraṇa* (持能作) can be grouped into one class in terms of nourishment and sustainability of human lives. This is because *utpatti* is the condition for the rise of cognitive activities. *Sthiti* is the condition for four kinds of nourishment and *dhṛti* is the condition for the supporting basis of inhabitation and actions.

(2) *Prakāśa kāraṇa* (照能作), *vikāra kāraṇa* (變壞能作) , *viyoga kāraṇa* (分離能作) and *pariṇati kāraṇa* (轉變能作) can be grouped into one class in terms of the knowledge dealing with the worldly skillful operation for all careers. This is because *prakāśa* is the condition for apparent use. *Vikāra* is the condition for destruction. *Viyoga* is the condition for disjunction and *pariṇati* is the condition for transmutation.

(3) *Sampratyaya kāraṇa* (信解能作), *sampratyāyana kāraṇa* (顯了能作) and *samprāpaṇa kāraṇa* (等至能作) can be grouped into one class in terms of the knowledge dealing with theory establishment, inference and realizing intuition, etc. This is because *sampratyaya* is the condition for accumulation of knowledge relevant to wisdom obtained from hearing. *Sampratyāyana* is the condition for accumulation of knowledge relevant to wisdom attained by intellectual discernment. *Samprāpaṇa* is the condition for accumulation of knowledge



relevant to correct wisdom attained through spiritual practice.

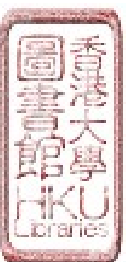
The classification of the first ten *kāraṇa* from MB is conforming to YBŚ emphasis on the combined efficacies of these conditions resulting in the uprising (生), acquisition (得) establishment (成), accomplishment (辦) and activity (用) of various dharma-s. It is obvious that these are the most important aspects of human living, such as reincarnation of life, liberation from various bondages, knowledge of theories establishment and career skills. All these require the assemblage of various causes and conditions for their proper function of efficacy. Their relationships can be illustrated as follows:

uprising — utpatti kāraṇa
acquisition — samprāpaṇa kāraṇa
establishment — sampratyaya kāraṇa, sampratyāyana kāraṇa
accomplishment — sthiti kāraṇa, dhṛti kāraṇa
activity — prakāśa kāraṇa, vikāra kāraṇa , viyoga kāraṇa, pariṇati kāraṇa

As for the latter ten *kāraṇa*, it is same as the ten causes expressed in YBŚ with reference to the above illustration.

From the above analysis, we can find that on one hand *Asaṅga* reveals the logical defects of *Sarvāstivāda* six causes, on the other hand *Asaṅga* synthesizes *Sarvāstivāda* scheme of the six causes in preference to that of the ten causes. The objective of *Asaṅga's* reconstruction is to designate the term '*bīja*' as the primary cause (i.e. the origination cause) only whilst the other causes just signify certain contributing forces to an arising of an existent. The account of *Asaṅga's* different attitude in different texts may be a transitional change of his philosophical views; the other possibility may be the problem of authorship of these *Yogācāra* treatises.

8.3 The discrimination of Rational True Cause



Yogācāra School follows *Sarvāstivāda's* groupings of all phenomena under five categories, i.e. consciousness, mental functions, matter, elements not concomitant with mind (or matter), which belongs to the conditioning *dharma-s*, and also the unconditioned *dharma-s*. In PSŚ, *Asaṅga* makes an approach for cause discrimination towards those *saṃskrta* existents. In doing so, *Asaṅga* repudiates the illogical cause, with particular criticism against *Sarvāstivāda's* six causes theory. Afterward, he claims to have established what is rational true cause. *Asaṅga* says,

> "We now should establish rational true cause, in brief, there are two kinds of rational true causes: 1. Sign of conjoined cause. 2. Sign of concourse cause. Sign of conjoined cause is latent or dormant condition of defilements and this is established in accordance with the capacity of inducing the rebirth. Sign of concourse cause is assemblage of various causes and conditions and this is established in accordance with the rise of such and such entities for the production of present existences."[42]

With regard to the two sign of causes advocated by *Asaṅga*, conjoined cause is the causal relation between past and future lives, such as seed of *kleśa* (defilements), ignorance and karmic action. These are causes tied up with undesirable result of the becoming. Concourse cause is the combination of available conditions at present for the uprising of various phenomena. The implicit meaning of *Asaṅga* is coherent with *Saṃghabhadra's* quotation of scriptures concerning two kinds of causality, i.e. 'past conditions' in terms of 'sequential cause-effect' whilst 'co-existent conditions' for 'simultaneous cause-effect'.[43]

Asaṅga then systemizes the scattered teachings of *sa-vitarkā sa-vicārā bhūmi*

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42 「今當建立如理因相，若略說有二種因：一、繫縛相因。二、和合相因。
繫縛相因者，謂煩惱隨眠，此依能生後有而說。
和合相因者，謂因緣和合，彼彼法生，此依能生現在時說。」(T1602: 570a)

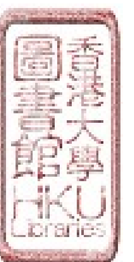
43 Ny, T 1562: 417a.

(the stage of reasoning and investigation) and *Bodhisattvabhūmi* of *Yogācāra-bhūmi-Śastra*. The establishment of cause and effect should be understood in terms of four aspects, i.e. characteristics of cause and effect, supporting basis of fifteen causes and four conditions, differences of causes, conditions and effects. In other word, this is the establishment of ten-causes, four-conditions and five-fruits. With this system, the meaning of YBŚ text can be explained, "Having their own seeds as preceding, having depended on the material and non-material basis other than that —having excluded the seed basis— and also karma, having come together with the companion(s) and objects, there comes to be the generated [of the dharma-s] conjoined with the sensual [sphere], conjoined with the [sphere] of form, conjoined with the [sphere of] formlessness and the unconjoined, and that is accordingly as the case it may be."[44]

The implicit meaning on the text of YBŚ will be clear if we use *Asaṅga's* interpretation in Asm. Own seeds as own nature (自性) and divisions (差別), the characteristic of *kāraṇa* (能作) which is condition of dominance, and together with association (助伴) which is co-existent cause (俱有因), common attainment (等行) which is conjoined cause (相應因), increase (增益) which is homogeneous cause (同類因), obstruction (障礙) which is universal cause (遍行因), and lastly, grasping (攝受) which is retributive cause (異熟因). Combined efficacies of these causes and conditions result in the arising (生), acquisition (得), establishment (成), accomplishment (辦) and activity (用) of various dharma-s。[45] Among these causes, an own seed of each individual entity is the most important constituent for its

[44] sva-bīja-pūrvā bījāśrayaṃ sthāpayitvā tad-anyam āśrayaṃ pratirūpiṇam arūpiṇaṃ * vā karma ca pratiṣṭhāya sahāyam ālambanaṃ ca saṅgamya * kāma-pratisaṃyuktānāṃ rūpa-pratisaṃyuktānām ārūpya-pratisaṃyuktānām apratisaṃyuktānām utpāditā bhavati / tac ca yathā-yogaṃ //
YBŚ :「自種子爲先，除所依種外，所餘若色非色所依及業以爲建立，[助]伴及所緣境爲和合故，如其所應，欲繫、色繫、無色繫及不繫諸法生[、得、成、辦、用。]」(T1579: 570b)

[45] Asm:「自性故、差別故、助伴故、等行故、增益故、障礙故、攝受故。」(T1605: 671b)



existence. However, this is neglected by the causal doctrine of *Sarvāstivāda*. With the synthesis of *Sarvāstivāda's* six-causes doctrine in preference to the *Yogācāra's* seed theory and ten causes doctrines, *Asaṅga* is successfully establishes a comprehensive causal theory within the *Yogācāra* system.

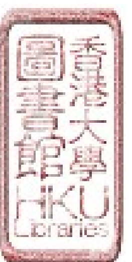
PSŚ deserves to be called the summary text for the essential doctrines of YBŚ. With the structural analysis, people are easy to comprehend the whole theory of Ten Causes. However, *Asaṅga* has not included the worldly, defiled and non-defiled ten causes in this system and therefore there is slight insufficiency.

8.4 The Significance of Simultaneity of Cause and Effect in the Mind-Only Doctrinal System

8.4.1 The Mutual Dependence of Ālaya and Seeds of All Dharmas

Among the Buddhist Schools, there is no dispute for the sequential cause-effect theory but not every School admits the simultaneous cause-effect relation. Just as *Saṃghabhadra*, *Asaṅga* also takes great pains to set up the co-existence of cause and effect. This is because the simultaneous causal relation is crucial for reinforcing the doctrine of mind-only, such as the inseparability of *ālaya* and *bījas*, the mutual perfuming effects of potentials and actualization, the interdependence of perceived objects and perceiving consciousness, the co-existent faculty (*indriya*) of contaminated *manas* (the seventh consciousness), etc. These all require the co-existent causes for their establishment. That is why *Asaṅga* puts great effort on the argumentation of co-existent cause-effect relation in his *Mahāyāna-saṃgraha-śāstra* (MSS, 《攝大乘論》).

In accordance with the stanzas of *Mahāyāna-Abhidhama- sūtra* (《大乘阿毘達磨經》), "The *dharmas* and *ālaya*, so as *ālaya* with the *dhamas*, they are mutually



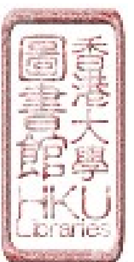
dependent as effect, and always as cause as well."[46] That is why *Asaṅga* expounds its implication as: "Since all defiled *dharmas* produced take this as a receptacle place for holding the perfumed seeds and therefore it is regarded as 'effect'. For that very consciousness as a storehouse, it plays the active role for retaining those *bījas* and is regarded as 'cause', and this is the reason why it is called the *ālaya-vijñāna*."[47] The operations of three mind-transformations are mainly relied on the function of *ālaya-vijñāna*, or storehouse consciousness, which is called the *ālayavijñāna-paravṛtti* through the evolution of the seeds and thus *ālaya* is regarded as 'cause'. *Bījas* here signify the 'seeds of variance of defilements' (*samkleśikadharmabīja* 雜染品法) which cause the continuity of *saṃsāra*. *Ālaya-vijñāna* is passively perfumed by the defiled *dharma-s* and it is in this sense is regarded as 'effect'. Considered as a cause, *ālaya* endows or furnishes with all the *bījas*. There are three ways to ascribe *ālaya*, as effect, cause and self-nature. The *bījas* in relation to the *ālaya* is the relation between the substance, cause and effect.

In the process of co-arising and co-extinction, seeds, actual *dharma-s* and *ālaya* are inseparable with one and other. At the time when *ālaya* receives the perfuming of actualized *dharma-s*, the potentialities of the *dharma-s*, is what to be 'retained' (所藏), the receptacle *ālaya* is 'retainer' (能藏) that actively holds the potencies without being lost. Under such circumstance, it is a relation of 'retainer' and 'retained'. In this regard, *ālaya* and defiled *dharma-s* co-exist with each other from the perspective of cause and effect relation. It is like the interdependence of two bundles of straw, when holding with each other, can erect and does not fall. Therefore, the

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[46] MSS:「諸法於識藏，識於法亦爾，更互爲果性，亦常爲因性」(T1594: 135b).

[47] MSS:「一切有生雜染品法，於此攝藏爲果性故；又即此識，於彼攝藏爲因性故；是故說名阿賴耶識。」(T1594: 133b)



interdependent function signifies co-existed cause-effect which is a fundamental footing to support the seed-perfuming theory of *Vijñānavāda*.

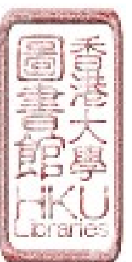
It should be understood that the mutual production applies to the *bījas* of defiled dharma-s. The seeds contained in the *ālaya*, being perfumed by the other seven consciousnesses, are thus caused to grow, resulting in the appearance of phenomenal things or dharma-s. How can we understand the relation between arising and extinction of these two being altogether? The perfuming process is analogous to the odour of the sesame flower. The seven consciousnesses perfume the *ālaya* just as the sesame flowers perfume the seeds when mixed together in the ground for oil. The sesame flower is the 'perfumer' whilst seeds for oil are 'perfumable'. Perfuming (*vāsanā* 熏習) gives rise to the creation or nourishment of *bījas*. It is in intimate and harmonious relation with that which perfumes. That dharma is 'perfumable' which is simultaneous with the 'perfumer' capable of enveloping and planting habit energy, and which is neither identical with nor separate from the 'perfumer'.[48]

The causal relation specified by MSS focuses on three *dharma-s*. The *bījas* that engender the consciousness, the engendered consciousness that perfumes and creates *bījas*, and the *bījas* created or caused to grow by the perfuming influence of the engendered consciousness. These three revolve in a cycle reciprocally and simultaneously function as cause and effect. Just like a candlewick engenders the flame and the flame engenders the incandescence of the wick supporting each other and function simultaneously.[49] The key point is to illustrate that only the current instantaneous efficacy could represent the causal function of projecting the fruit. The

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[48] MSS:「復次，何等名爲熏習？熏習能詮，何謂所詮？謂與彼法俱生俱滅，此中有能生彼因性，是謂所詮。如苣勝中有華熏習，苣勝與華俱生俱滅，是諸苣勝帶能生彼香因而生。」(T1594: 138c).

[49] See Wei Tat (1973): p. 133.



reality is the momentary efficiency. *Vijñānavāda* maintains that everything in the phenomenal world is in a flux in a sense that it comes into existence at one moment and goes out of existence at the next moment. But *Dharmakīrti* (法稱) advances the doctrine of momentariness by saying that a really existent thing (as opposed to an unreal thing) must have some causal efficacy. The characteristic mark of a real thing (*vastu*) is its capacity for *arthakriyā* (causal efficiency)."[50] In other words, 'to exist' means 'to do something' or 'to have performance'. To acquire instant causal efficacy, a thing must be momentary. For instance, a seed gradually produces its effect, i.e. the sprout, together with some other causal factors such as soil, water, etc. These causes initiate some changes in every moment and are really a convergence of the streams of seed-moments, soil-moments, water-moments and so forth. Such confluence in its turn brings about the effect – sprout.[51] The *Vijñānavādins* conceive the phenomena as a result of the manifestation of consciousness. Since the underlying principle held by *Dharmakirti* is that reality is an instantaneous being and cognitive process splitting in discrete moments is indeed a momentary event exercising certain causal efficacy to give rise to a phenomenon. Only when the conditioned existent comes into being, then the causal relation can be confirmed in that instant moment which should be admitted in conventional reality. The latency is 'cause' whereas the manifested phenomenon is 'result'. Because of the invariability of their concomitant appearance, they are one entity in a sense that they do not exist apart from one another but they are not conceptually indistinguishable. Nevertheless, there is no sense of inherent entity for the cause and effect whatsoever because these categories are designated under the law of dependent arising.

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[50] See Stephen H. Phillips, "Dharmakīrti on sensation and causal efficiency", *Journal of Indian Philosophy* 15 (1987), p.240.

[51] See Rita Gupta, "The Buddhist Doctrine of Momentariness and its Presuppositions", *Journal of Indian Philosophy* 8, (1980), p. 47-63.

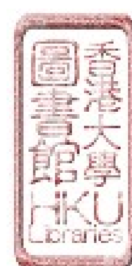
In PSŚ, *Asaṅga* maintains that only the 'seed' functions as a true cause, but not the other causes such as efficient cause, co-existent cause, conjoined cause, homogeneous cause, universal cause and retributive cause. Although they are named as causes, they are hypothetical designation only. The conclusion of PSŚ is the same as Asm since it says that the true meaning of causation is seeds whilst the other conditions are the supplementary apprehension of causes.

8.4.2 The Co-existent Cognitive Relation of Perceiving and Perceived

The philosophical view of the Mind-only school, in brief, is that the fundamental consciousness appears as naturally and spontaneously in the form of a apprehending act and a apprehended form. The duality of subjective and objective aspects appeared in the cognitive act gradually brings forth the relevant concepts of grasping and grasped, cognizing and cognized, perceiving and perceived, discriminating and discriminated, etc. In the end, these are finalized by correlated concepts of apprehending act (見分) and apprehended form (相分). The evolving consciousness is dualistic in the sense that it naturally evolves into internal (cognition) and external realm (object of cognition). Under such mode of consciousness, the perceived object have no sense of objective reality.

What is the mode of activity and objects of perception? We can refer to the stanzas of *Mahāyāna Sūtrālaṁkāra* (*The Ornament of the Great Vehicle,*《大乘莊嚴經論》):

> "And again one sees in the mind all the *artha* as reflected image. Then one has abandoned the projection of the graspable.
> And then one rests only in the projection of one who grasps (knower), from



then on, one touches quickly the immediate order in the *saṁādhi*." [52]

The implication of this stanza is that only the mind alone is reality and should be known. Without the consciousness of the mind, the *dharma* (existent) would not be aware of. In fact, the apparently real external world of things is nothing but internal images perceived by consciousness and being grasped as a source of attachment by thought.

The treatise then states:

"Because the projection of grasper is abandoned immediately afterwards, one develops understanding of the state of brilliance etc., in its order.

One obtains a knowledge which is separate from the grasp of the two, supra-mundane, unsurpassable, without differentiation, without stains." [53]

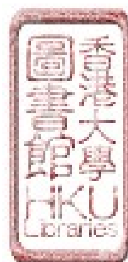
This text illustrates that one who realizes everything is mind only since he sees that all the *artha* (objects) is actually a reflected image appearing to him. By realizing the *artha* of anything other than the 'mind only', he rejects the projection of the graspable and remains a grasper only. He then quickly immerses into a calm and peaceful state of *samādhi* (meditation).

From the above extracts, it may be noted that the origin of Mind-only theory was derived from an experience of meditation that cultivates a spiritual state of mind. Free from any discrimination, the true nature of the mind is luminous and non-dual awareness and that is why it is an understanding of 'the state of brilliance'.

From the *Vijñānavāda's* point of view, since both subjective and objective aspects are evolved from the mind and the fact that the cognitive object is also the very same mind, this gives an explanation of why the Buddha has said in *The*

[52] Tr. by Surekha Vijay Limaye, *Mahāyāna Sūtrālaṁkāra by Asaṅga*, (Delhi, Sri Satguru Publications, 1992), p. 268.

[53] Ibid, p. 269-270.



Saṁdhinirmocana Mahāyāna Sūtra that the image of an object is not different from the mind because the image is simply cognition-only (*vijñāpti-mātra*). The following text explains how the mind observing the mind:

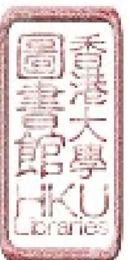
> "*Maitreya*, although no phenomenon apprehends any other phenomenon, nevertheless, the mind that is generated in that way appears in that way. *Maitreya*, for instance, based on form, form itself is seen in a perfectly clear round mirror, but one thinks, 'I see an image'. The form and the appearance of the image appear as different factualities. Likewise, the mind that is generated in that way and the focus of *samādhi* known as the 'image' also appear to be separate factualities……However, because childish beings with distorted understanding do not recognize these images as cognition-only, just as they are in reality, they misconstrue them." [54]

This text explains how the object contemplated by the mind in a meditative state is cognition-only.   Its implicit meaning can be expressed as 'the mind to see the very same mind' and this is why it says that 'no phenomenon [of mind] apprehends any other [physical] phenomenon'. Just like the image on the mirror, they are inseparable as an entity but appear as different factualities. Originally this explanation is ascribed to an experience in meditation, but later on, the *Vijñānavādins* try to generate this phenomenon to our ordinary experience.

> "If the condition qua causes for the arising of a single image in a perfectly clear round mirror are present, then just one image will arise. If the condition qua causes for the arising of two images or of many images are present, then multiple images will arise. However, that round mirror will not be transformed into the nature of the image; they will never be fully linked. *Viśālamati*, just as it is with the water and the mirror, if depending upon and abiding in the appropriating consciousness, the condition qua causes for the simultaneous

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[54] Tr. by John Power, *Wisdom of Buddha, The Saṁdhinirmocana Mahāyāna Sūtra*, (USA: Dharma Publishing 1994, p.155. This English translation is based on Tibetan Tripiṭaka (Buddhist canon). The original Sanskrit text is not available. This sūtra is authoritative to the *Vijñānavādins* since it forms the fundamental doctrine of *vijñāpti-mātra*.
「善男子！如依善瑩清淨鏡面，以質爲緣還見本質，而謂我今見於影像，及謂離質別有所行影像顯現。如是此心生時，相似有異三摩地所行影像顯現。….而諸愚夫由顛倒覺，於諸影像不能如實知唯是識，作顛倒解。」(T0676: 692c)



arising of one eye consciousness are present, then just one eye consciousness will arise one time. If the condition qua causes for the single arising of up to the fivefold assemblage of consciousness are present, then up to that fivefold assemblage of consciousness will also arise one time."[55]

The image metaphor illustrates the objective realm in cognitive relations of perception, and is the source for the concept of *nimittabhāga*. When *Maitreya* asked the Buddha whether the image that is the object of *samādhi* different from the mind or not? The Buddha replied, "I explain that consciousness is distinguished by [the fact that its] object of observation is cognition-only."[56]

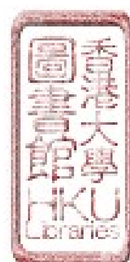
The text points out the significance of the mind through which all appearance is manifested and therefore the objects outside the mind are illusion because they are mental images only. Based on the assertion of 'the mind to see the mind itself', one is aware of one's inner state only.

Since cognitive activity is an integral awareness of the dual aspects of object-form and the self-cognizant, the doctrine of self-cognition is closely related to the issues of 'awareness with form' and the 'structure of mind'. One of the important subjects for the *Vijñānavāda* (Mind-only) doctrine is exploring the structure of cognition in deeper sense and the nature of the perceived object. The *Vijñānavādins* suggest several theories of mind structure. These include *Sthiramati's* onefold, *Nanda's* twofold, *Dignāga's* threefold and *Dharmapāla's* fourfold divisions of consciousness. The twofold division theory suggests that the constituents of every

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[55] John Power (1994): 73-75.
「又如善淨鏡面，若有一影生緣現前，唯一影起。若二若多影生緣現前，有多影起。非此鏡面轉變爲影，亦無受用滅盡可得。如是廣慧，由似瀑流阿陀那識，爲依止、爲建立故，若於爾時，有一眼識生緣現前，即於此時，一眼識轉。若於爾時，乃至有五識身生緣現前，即於此時，五識身轉。」(T0676: 692c)

[56] John Power (1998): 18.
「彼(影像)與此心，…當言無異。何以故？由彼影像，唯是識故。我說識所緣，唯識所現故。」(T0676: 698a, b)

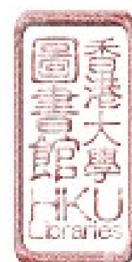


consciousness should include a perceived object (*prameya*) and a perceiving act (*pramāṇa*). The addition of the self-consciousness (*svasaṃvedana*) to the former two parts forms the threefold theory. *Dignaga* views the relation of self-consciousness with the two manifesting parts as a subtle one. Because of the invariability of their concomitant appearance, they are one entity in a sense that they do not exist apart from one another but they are not conceptually indistinguishable.

From the different illustrations of the *Vijñānavāda* treatises, the co-existent cognitive relation of the perceiving and perceived is established to justify the Mind-only theory. The fundamental ground of *vijñapti-mātra* is the inseparable and simultaneous subjective and objective mode of the mind structure. On this account, *Vijñānavādins* inevitably have to admit the co-existent cause suggested by the *Sarvāstivāda*.

8.4.3 Justification of the Existence of Defiled Manas Through Coexistent Faculty

In addition to the six consciousnesses mentioned by traditional Buddhism, *Vijñānavāda* asserts that there should be two more subtle consciousnesses, i.e. the seventh *mano-vijñāna* and the eighth *ālaya-vijñāna*. Since *mano-vijñāna* is subconscious and is not easy to be apprehended by the people, it is necessary for the *Vijñānavādins* to prove the basis of such mental faculty. *Vijñānavāda* argues that sentient beings have some fundamental things that incessantly continue and serve as a ground for the sixth consciousness. This is the seventh *mano-vijñāna* which is the defiled subconsciousness associated with the four defilements of self-delusion (我癡), self-view (我見), egotism (我慢), and self-love (我愛), and is regarded as the



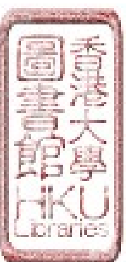
fundamental locus for the creation of egoism for which defilements and delusive views are resulted .

Asaṅga tries to establish *sahabhūṭāśraya* (coexistent faculty 俱有依) in *Mahāyāna-saṃgraha-śāstra* for proving the existence of the defiled *manas*:[57]

> "Moreover, how do we know that there exists the defiled *manas*? If it is not existed, the unique ignorance could not be established and fallacy would be resulted.
> Furthermore, the five *sādharmya-dṛṣṭānta* (similar similes, 同法喻) could not be established and fallacy would be resulted. Why？
> The [first] five consciousnesses necessarily have the eye faculties, etc. as their coexistent faculties (*sahabhūṭāśraya* 俱有依)."

In this text, *Asaṅga* defines defiled *manas* with a characteristic of unique ignorance (不共無明). In terms of unique ignorance, there are two types according to *Vijñānavāda*. One of them is the 'continuously-functioning unique ignorance' (恆行不共無明) and this type of ignorance is continuously functioning with the *manas* which is different with ignorance that functions with the sixth consciousness (相應無明) subjecting to interruption. From the perspective of continuation without interruption, this is why the name of 'unique ignorance' is given for this kind of ignorance. Another type is the 'unique ignorance which functions by itself' (獨行不共無明). Although this ignorance functions with the sixth consciousness, it is still called 'unique' because it arises by itself and does not conjoin with any of the other fundamental defilements such as craving, hate, etc. MSS identifies the first type 'continuously-functioning unique ignorance' as the defiled *manas*. In MSS, *Asaṅga* proposes six reasons to establish the defiled *manas*. One of the reasons is that if the defiled *manas* is not admitted, the unique ignorance cannot be justified for its

57 MSS:「復次，云何得知有染污意？謂此若無，不共無明則不得有，成過失故。又五同法[喻]亦不得有，成過失故。所以者何？以五識身必有眼等俱有依故。」(T1594: 133c)

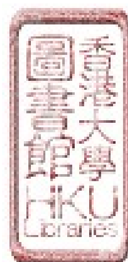


existence. It is the ignorance that constantly functions with the seventh consciousness, particularly with those four defilements, i.e. self-delusion, self-view, egotism and self-love. These defilements form the ego-centered foundation that causes the six consciousnesses to be polluted. That is why the seventh consciousness is named as defiled *manas* and in this sense, it also proves the existence of unique ignorance.

Another kind of fallacy is the lack of five *sādharmya-dṛṣṭānta* (similar similes, 同法喻). It is generally said in the *sūtra-s* that, the visual organ and object must exist simultaneously as necessary conditions for the uprising of the visual perception, so as the other sensual perceptions. Sensory organ (*indriya*) is the faculty which serves as the base (*āśraya* 所依) on which anything depends, particularly the *vijñāna*. For example, the visual consciousness depends on the base (*āśraya* 所依) of the eye organ and the object form (*ālambana* 所緣) for its existence. With the coexistence of sensory organ (*indriya*), a consciousness comes into function and in this regard, *indriya* is *āśraya* of a *vijñāna*. It is named as a coexistent faculty (*sahabhūṭāśraya* 俱有依). The first five consciousnesses each has its corresponding *sahabhūṭāśraya* and certainly the sixth consciousness should make no exception. There should be a dependent *indriya* for the functioning of the sixth consciousness. Defiled *manas* could suit the needs of this requirement by using the *sahabhūṭāśraya* of five consciousnesses as similar similes. If the seventh consciousness does not exist, what should be the *sahabhūṭāśraya* for the sixth consciousness? *Sahabhūṭāśraya* is not only the necessary condition for the rise of consciousness but it is also an illustration of the co-existent cause and effect relation.

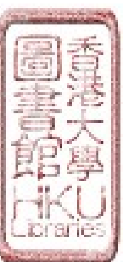
8.5 Summary

Concerning the *Yogācāra's* Ten Causes theory, it is noteworthy that there are



several transitional stages on the thought of *Asaṅga* and these are reflected on different compositions. It demonstrates the process of the synthesis and advancement of the doctrine too. Through systematic and structural analysis of the ten causes, PSŚ reaffirms various implicit meanings of causality after its criticism to *Sarvāstivāda* six causes. There is no criticism found in Asm and instead, *Asaṅga* preserves the basic definitions but deconstructs *Sarvāstivāda* six causes into seven characters of causation. After that, *Asaṅga* combines those ten causes of MB together with ten causes of YBŚ to make up a total of twenty *kāraṇa*. In doing so, he includes those six causes and four conditions in the Yogācāra's system. This should be a result of re-examining and refining his works after thorough investigation. As far as the *sahabhū-hetu* (俱有因) of six causes is concerned, *Asaṅga* affirms in MSS the perfuming function of the three *dhama-s*, the *bījas*, the engendered consciousness and the newly perfumed *bīja-s*. They are all revolving in a cycle with reciprocal and simultaneous cause-effect relation.

Furthermore, the mode of perceiving and perceived structure of every consciousness acts as a justification for the *vijñapti-mātra* since object does not independently exist outside the mind. Through simultaneous perceived object with regard to evolving consciousness and defiled *manas* as the *sahabhūṭāśraya* of the sixth consciousness, both put forth the necessity of co-existent cause. In the end, *Asaṅga* has to affirm rather than repudiate the co-existent cause in the establishment of the Mind-only doctrine. We can be sure that *Asaṅga* has no intention to object *sahabhū-hetu* which indicates the simultaneity of cause and effect, and instead, he asserts the significance of co-existent cause and effect. Eventually, *Asaṅga* is successful in synthesizing *Sarvāstivāda* scheme of the six causes in preference to that of the ten causes.



The study of *Asaṅga's* treatises reveals that he has gone through a process of transitional thoughts in different periods for the investigation of causation theories. This chapter tracks down his criticisms, justifications and how he finally synthesizes various views of the Buddhist causation theories. From the perspective of *Yogācāra* School, no matter six causes four conditions, ten causes ten conditions, up to twenty causes, all are efforts of exhausting the possible scopes and applications of the direct and auxiliary causes. From the principal aspect, the objectives of these theories are to reaffirm the interdependent compounded co-arising of various causes and effects without adherence to substantiality.

Chapter Nine

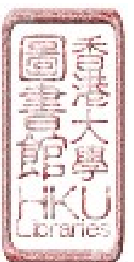
Conclusion

This dissertation has already provided the historical and philosophical reviews of *Yogācāra's* doctrine of ten causes in details, with particular interest in its early stage of development. In the later stage, the *Yogācārarins* put more weights on the explanatory annotation of *Vijñāptimātratā-siddhi* which is based on the six sūtras and eleven treatises. It is generally believed that VMS gives a comprehensive expression of the issue and is praised to be the most explicit explanation. As said by V.8 of VMS, "For those four conditions, due to the fifteen kinds of supporting bases, the establishment of the ten causes was justified."[1] This means that the ten cause theory derived from the four conditions and the fifteen supporting bases are expressions of the four conditions. The analysis of ten-causes, four-conditions and five-fruits has included all the conditioned existents. Commentaries from disciples of Xuan Zang used to discern ten causes from the perspective of four conditions.

The subsumptive relationship between ten causes and four conditions is illustrated as follows:

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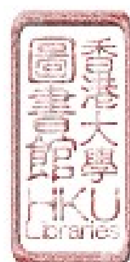
[1] VMS：「如是四緣，依十五處義差別故，立爲十因。」T1585: 41b.



15 supporting bases	Ten Causes	Four Conditions
1. Speech	Conventional-Speech-Conforming	Dominance
2. Experience	Relative	Equal-immediate, Object, Dominance
3. Perfuming	Projecting	Cause
4. Nourished seeds	Origination	Cause
5. Immediate Cessation	Favoring	Equal-immediate
6. Object of field	Favoring	Object
7. Faculty	Favoring	Dominance
8.Activity	Favoring	Dominance
9.Efforts	Favoring	Dominance
10.Seeing of reality	Favoring	Dominance
11.Conformity	Inducing	Cause
12.Manifoldness of force	Determining	Cause
13.Concourse	Assistant	Cause, Equal-immediate, Object
14.Hindrance	Contradictory	Dominance
15. Non-hindrance	Non-contradictory	Cause, Equal-immediate, Object

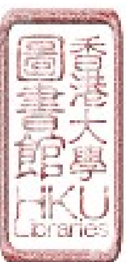
My opinion is that if we only rely on VMS and its relevant commentaries to comprehend the meaning of ten causes, we can merely have a general or conclusive view. The profundity and the origin of the theory should be explored from the contextual meaning of the texts in the earlier sources.

Concerning the mature stage of the ten causes theory, we can find some research studies that are mainly based on the exposition from VMS. There is still enough room to do further exploration. Material sources from Kuiji, Hui Zhao and Zhi Chou have various supplements which are useful for comprehending the implicit meanings of the ten causes doctrine. For the subsumptive relationship between ten causes and four conditions, either entirely or partially included, there are detailed analysis in these commentaries. In particular, V.5 of *Kuiji's The Syncretism of Mahāyāna Doctrines* provides an analysis of 'ten causes' through ten aspects which deserves further attention for those who are interested.



The objective of this research is to explore various causation theories of Indian Buddhism, with particular interest on ten conditions and thirty-three causes of *Śāriputra-Abhidharma-śāstra*, six causes of *Sarvāstivāda*, together with six cause, ten causes and twenty causes of *Yogācāra*. By tracing the origin and reciprocal influences among these theories, we should be able to have a full comprehension on the theoretical development of the causality in Buddhism. To uphold the Buddhist principle of non-substantiality (*anātman*), *Nāgārjuna's* arguments are to refute all possibilities for establishment that would involve presupposition of an inherently existent entity. In coherence with the standpoint of *Mādhyamika* School, the causation theory of *Yogācāra* also induces arguments for repudiating ontological substance of any kinds held by *Sarvāstivāda*. With its distinctive causal theory, the *Yogācārins* further justify the proposition that everything is consciousness only. The founder of *Yogācāra*, such as *Asaṅga*, *Vasubandhu* and their competent adherents constantly put great efforts in distinguishing, redefining and clarifying the implications of relevant concepts in order to reveal their significances in the causal theories.

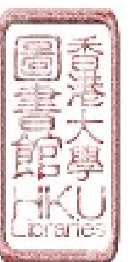
The review of the Buddhist philosophical development of various causation theories involves examination of issues related to ontological and epistemic principles, defiled and purified living situations, etc. The Buddhist teaching of dependent arising is originally based on concerns of vexation, fetter, evil, and sorrow for all living beings and the way of soteriology. Since sentient beings frequently addict to the worried circumstances, this is the existential state of lives explained by the twelve links of dependent origination. The experience of the conventional and sentimental attachment will lead to a retrospection of one's ignorance and conducts. With the inclination of spiritual progress and engagement in proper practice, one will



gradually break through all kinds of psychological attachments and restrictions. By realizing the true nature of all phenomena, especially the dependent co-arising of various life situations, one can be liberated from the bondage and *saṃsāra*. This is the essence of Buddhist theories with the objective of life salvation.

Nikāya Buddhism is famous in its skillful expertise for distinguishing the specific feature, universal feature, subsumptive and causative aspects with systematic analysis. These characteristics of exposition can be clearly seen from the ten conditions and thirty-three causes of *Śāriputra-Abhidharma-śāstra* and six causes of *Sarvāstivāda*. Among the Buddhist sects, the tenets of *Sarvāstivāda* are the most prominent. From the impermanence of all compounded entities, this sect induces the theory of momentariness with an implicit meaning of discrete instantaneous efficacy from which the idea of *svabhāva* is based. Seventy-five real entities (*dravya* 實體), each with a unique intrinsic nature, are listed and categorized. In accordance with the dynamic functions of the six causes and four conditions, this accounts for the phenomenal changes of compounded existents. The six causes are established from the ontological assertion of *Sarvāstivāda*: "All dharma-s exist tri-temporarily, their *svabhāva* are persistent." Such sophisticated system about six causes and four conditions has advanced the profundity of the Buddhist philosophical thoughts. The ten causes theory of *Yogācāra* School was established from the foundation of *Sarvāstivāda's* causal theory but integrated with the ideas of *vijñapti-mātra*.

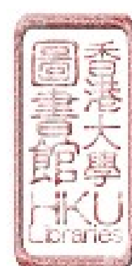
Mādhyamika School was founded after vigorous disputes of various Buddhist sects, and consciously reverted to the primitive spirit of dependent co-arising emphasizing on life liberation and non-abiding wisdom. Upholding the principle of emptiness of *Prajñāpāramitā-sūtra*, *Mādhyamika* emphasizes wisdom of emptiness



by abandoning the attachment on the nominal expression. Facing the heavy vexation of our daily lives, we should renounce all kinds of irrational, conventional and sentimental cravings for attaining the aspiration of our wisdom, returning to non-substantiality and non-ideation, and abiding in the suchness reality of non-discrimination.

The objective of *Mādhyamika* School is to eliminate the attachment to the inherent substances. The Buddhist philosophers of this school have deliberately not to give the notion of cause-effect with definitive essences to avoid any ontological presuppositions and to prevent people's addiction to linguistic misconception. By taking an attitude of repudiation but not proposition, MMK completely denies any ontological assertion on cause and effect. This has the effect of removing erroneous views. However, with respect to the theoretical construction of Buddhism, they are not as actively expounding the meanings of causes and conditions as that of *Sarvāstivāda*. Although there are imperfections in the *Sarvāstivāda's* theories, we cannot obliterate their contributions of reinforcing the Buddhist principle of cause and effect.

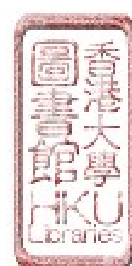
Vijñānavādins differs from Mādhyamika in that they provide constructive explanations after refutation of Sarvāstivāda's theories of sustained elements. Instead, Vijñānavāda follows Sarvāstivāda's analytical methods and admits that there must be some real forces that can justify the functions of cause and effect in the empirical world. The device of three modes in mind-transformation through the interdependent activities of bīja-s and ālaya-vijñāna provides an account of the different situations in life. Substantiality on these cause, condition and effect are deprived since all are conditioned manifestation from various consciousnesses. Therefore, Vijñānavāda



takes an attitude of renouncing the shortcomings and adopting the beneficences from the thoughts of Sarvāstivāda and Mādhyamika. This is why they claim to be truly in middle path among all the Buddhist schools for not falling into either realism or nihilism.

In contrast with *Mādhyamika* School, *Vijñānavāda* concerns with explaining how the phenomena come into existence. There must be reasons for our binding to unwholesome karmic deeds in the three spheres of existence. To provide a comprehensive system in elucidating the origination of phenomenal existents, this school claims that the combined functions of *ālaya-arising*, habitual energies, together with the other evolving consciousnesses, give rise to the appearance of the universe. It is evident that three natures of ten causes theory is another interpretation of twelve links dependent origination. The imperfection of our lives is a result of our misconduct and discrimination, but we are endowed with outflow-free wisdom. For anyone who sets forth on enlightenment with mental initiation and the endeavor to get rid of all sorts of obstacles, this will enable non-defiled potentialities to actualize from the dormant stage and gradually attain the purification of life. The views of *Vijñānavāda* are coherent with Buddhist soteriological objective.

The Buddhist theory of causation has repeatedly gone through an evolution from simple to complex forms, then from complication to simplification, and so on. Four conditions in early Buddhism were developed to twenty four conditions of Pāli tradition, and then these theories were simplified to six causes and four conditions or ten conditions and thirty three causes in Northern tradition. Later on, the *Yogācāra* School had further extended them into ten causes four conditions and even twenty causes. Through these stages of development, we can get a glimpse of the



inter-religious discourses, reciprocal influences and the ideological evolution of the Buddhist theories. It also reflects the changing process of human thinking, which is in the courses of moving from simplification to complication, and vice versa.

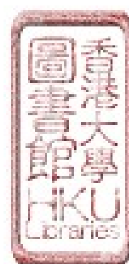
With respect to the doctrines of causation, the Buddhist philosophers had undergone works of exhaustive investigation, discrimination, rearrangement and annotation. In view of the Buddhist masters attempting to explore the issues in their philosophical discourses, the coherent and divergent viewpoints of different philosophers could contribute a great deal in the search for truth through different perspectives.

The contributions of this research study are mainly on the following aspects:

Firstly, this dissertation is an original work dealing with various Buddhist causation theories including *Sarvāstivāda's* six causes, ŚAŚ'*s* ten causes, *Laṅkāvatāra sūtra's* six causes, YBŚ's ten causes, MB's ten causes and Asm's twenty causes. Their reciprocal relations and influences are examined. All these contribute to the understanding of the *Yogācāra* theories of causality.

Secondly, since the *Yogācāra* theory of ten causes is dispersed into different sections from different texts, the definitions and intentions of its concepts are so far not expressed clearly. Moreover, three kinds of ten causes in relation to twelve links dependent origination are not dealt with in details. This thesis provides a comprehensive and systematic investigation in this respect, and it would help to purport the essences of causality explicitly and provide an overall view to the readers. This is a full-length monograph on the subject presented in English for the first time.

Thirdly, current academic circles concentrate mainly on the later stage of



Yogācāra's ten causes, and therefore, the focal points and implication of the early stage still need to be explored. Wei Yuan's commentary to *Bodhisattvabhūmi-sūtra* deserves our attention for comparative study. By contrasting the original Sanskrit and three different Chinese translations of YBŚ, as well as various commentaries, these will be helpful for comprehending the contextual meanings of these concepts.

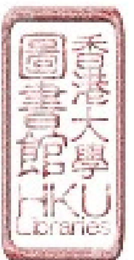
Fourthly, the investigation of the origin of *Yogācāra*'s ten causes proves that the causal doctrines of ŚAŚ and *Sarvāstivāda* should have great influences on *Yogācāra*'s theory of causality. An analysis of the *Yogācāra*'s ten causes comparing with six causes and ten causes of the *Abhidharmikas* are provided.

Fifthly, the study of *Asaṅga's* treatises reveals that he has gone through a process of transitional thoughts in different periods. This paper carefully tracks down his criticism, justification and how he finally synthesizes various views of the Buddhist causation theories. The *Yogācāra* criticism of the *Sarvāstivāda* scheme of the six causes in preference to that of the ten causes is highlighted.

Sixthly, it is found that *Śāriputra-Abhidharma-śāstra's* ten causes basically include *Sarvāstivāda's* six causes four conditions. Both of them demonstrate the logical thinking of Buddhist causation theory that is in compliance with relations of inclusion, exclusion and intersection. This reflects the standard of methodology and inference in the period of *Nikāya* Buddhism.

Seventhly, through the exhaustive analysis of causation theories by various Buddhist scholars, their efforts reinforce the significance in the principle of causality from different aspects. This could help the Buddhist disciples to have full understanding of the major factors contributing to spiritual progress. Therefore, these theories reveal the essence of soteriological objective in Buddhism.

Finally, I would like to quote the words of Zhiyan (智儼 602-668) who was the



second patriarch of the Huayan school (華嚴宗) in his Kong mu zhang (《孔目章》):[2]

> "From the perspective of stages of cultivation, there are differences in profundity or simplicity, just like starting from non-retrogression (the first stage) to the highest position (the tenth stage) of *bodhisattvahood*. These ten stages of cultivation signify the differences in realizing the dharma-s nature and likewise, resulting in the broad or narrow apprehensions.
>
> From the perspective of truth, there is a difference in the profundity or simplicity. Just like starting from conventional truth, up to the ultimate truth of the dharma-realm and likewise resulting in the broad or narrow liberation and freedom.
>
> From the perspective of cause, there are differences in the profundity or simplicity, just like starting from conceptual designation of six causes and four conditions, and then the origination [cause] and projecting [cause] will come forth, up to twenty causes. These are the reciprocal and mutual dependence of causes for one and other eventually.
>
> From the perspective of doctrinal truth, there are differences in the profundity or simplicity, just like starting from attachment to the reality of elements, up to an advanced level of perceiving the lack of inherent nature of compounded existents, and thereafter the non-substantiality of six causes is realized. Likewise, these will result in the broad or narrow apprehensions.
>
> From the perspective of fruit, starting from uniform-emanation fruit, predominance fruit, manly fruit, disconnection fruit, retribution fruit, etc., both secular world and supra-mundane, up to the state of Buddhahood, and likewise resulting in the broad and narrow senses.
>
> All Buddhas possess skillful means for penetration into dharma-realms. Their

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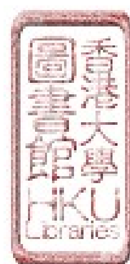
2 「法淺深者，約位，從初不退乃至究竟十地諸位，見法差別，皆悉不同，闊狹亦爾。
理淺深者，初世間所知真實，乃至窮證法界，解脫自在悉皆不同，闊狹亦爾。…
因淺深者，從其名數，初六因四緣，次現生[因]引[因]，乃至二十[能作]因等，最後互爲因等。若約道理辨因淺深，從初法執境界，乃至法無我如實因緣法，無[實自我]性因六義等，深淺不同，闊狹亦爾。
果淺深者，從初等流、[增上]依果、士夫、解脫、異熟果報等，世間出世間，出世間乃至窮佛不同，闊狹亦爾。
諸佛善巧會融法界，圓通自在，不離見聞，證得普賢微細因陀羅，解脫通明，方究竟也。」T1870: p.536c.

supernatural powers of omnipresence and universality enable their free entry into the truth of all dharmas through wisdom. Not separating with the perceiving experience, those awakened Buddhas are able to realize subtle Indra's Net[3] of *Samantabhadra* (普賢). Up to this stage of Buddha's realization, it can be conceived as the ultimate enlightenment, in which all hindrances of ignorance and affliction are fully extinguished."

From this extract, different people have different deductive interpretations and comprehensions of cause-effect theory. Whether ten conditions thirty-three causes of *Śāriputra-Abhidharma-śāstra*, six causes four conditions of *Sarvāstivāda*, six cause of *Laṅkāvatāra sūtra*, seven characters of causes and twenty causes of *Mahāyānābhidharma-samuccaya*, ten causes four conditions of YBŚ, all of them are mutually related under the conventional truth level. These theories basically exhaust the major categories of conditions from the perspective of nominal discrimination. However, linguistics is dichotomy with limitation in meanings. From the perspective of numerous causal conditions, or the unlimited mutual influence of every existent, the reality of interdependence of co-arising is not easy to apprehend holistically. Therefore; only through the Buddha's universality and supernatural powers of omnipresence, could it be possible to penetrate the true nature of all compounded entities. Just like the multi-meshed net of *Indra*, the profound reality of the relation of cause and effect is beyond human contemplation or conceptual discernment. Through understanding the interdependence of two truths and discerning ultimate reality without denial of the designated concepts, only then could it be possible to thoroughly realize or comprehend the true meaning of cause-effect.

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3 The *Indra's* Net (因陀羅網) is a vast net that hangs in *Indra's* palace in which the strands are joined together by jewels. When light reflects onto one of the jewels, the same light is reflected and re-reflected endlessly throughout the expanse of the net. This is a metaphor used in Huayan Buddhism to express the concept of mutual interpenetration.



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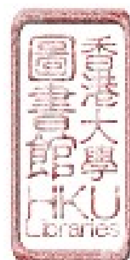
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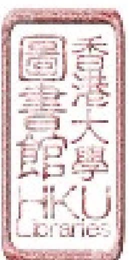
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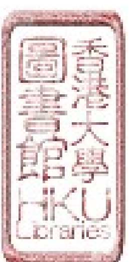
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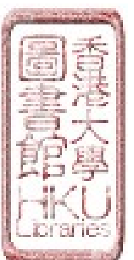
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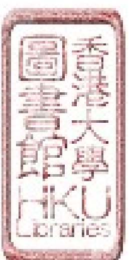
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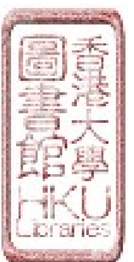
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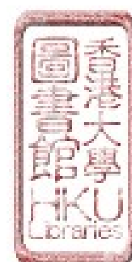
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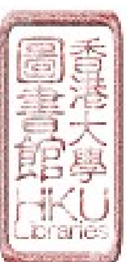
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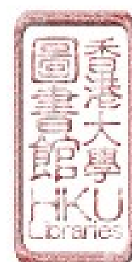
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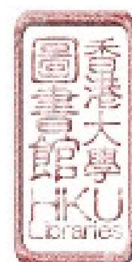
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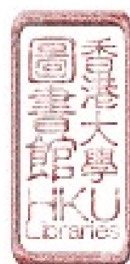
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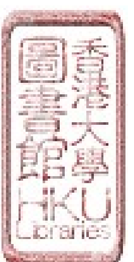
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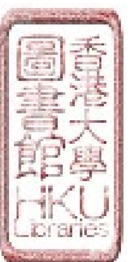
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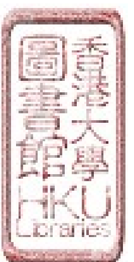
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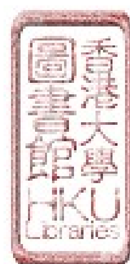
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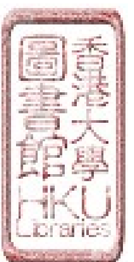
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